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W. E. McCumber (Editor)  
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# HERALD of HOLINESS

CHURCH OF THE NAZARENE / AUGUST 15, 1981



## AN EDITORIAL

# DELIVERANCE IN THE CRISIS

**T**WO COMMANDS were given to Israel in a time of great crisis. The Book of Exodus records this experience in chapter 14. Verse 13 states, "Fear ye not, stand still, and see the salvation of the Lord." Verse 15 says, "Speak unto the children of Israel, that they go forward." On the surface these two commands would appear paradoxical, but their deliverance from the Egyptians on that memorable day depended upon their obedience to both.

We all seem to be confronted in this day with many different kinds of crises. From Israel's experience in that ancient day we can learn some valuable lessons. Crisis hours call for wisdom and understanding. Admittedly it is not the easiest thing to "stand still" in a crisis. Action always seems to be the natural reaction. However, exaggeration and alarm only make the situation more frustrating. The voice of presumption calls loudly in the crisis, urging us to action, to make decisions, to forge ahead. The opposite voice

of cowardice can also be heard urging surrender, urging us to go back or to give up.

The solution to personal crisis is to recognize and obey God's voice. The mighty Elijah stood upon the mount and heard the great storm as the wind blew the rocks into the canyons below, and the earthquake and the fire followed. Then in the calm following the storm a "still, small voice" was heard which he recognized. Only then did he wrap "his face in his mantle, and went out, and stood in the entering in of the cave" (1 Kings 19:13). To be able in this day to distinguish the voice of God above the frightful noises and confusing issues of our world is to be assured of deliverance and victory. To hear the Master's voice in the storm is to find calm

assurance of victory, even when defeat seems inevitable.

If we can obey the command to "stand still" in the crisis, we shall learn that it enables the intervention of the Divine into our affairs. God prepared an escape route for Israel and then commanded them to "go forward." He will prepare a way for us as well.

It also enables God to give a sense of direction to our effort. We always move "forward" under the guidance of God.

Obedience also brings a greater revelation of God to the soul. To face the crisis with faith and assurance in God's ability and willingness to help us requires discipline, but at the same time becomes fascinating as we see the unfolding of His great plan and revelation of deliverance. □

## THE SOLUTION TO PERSONAL CRISIS IS TO RECOGNIZE AND OBEY GOD'S VOICE



*by General Superintendent Charles H. Strickland*

**F**OR YEARS I tried every artificial means I could imagine, trying to find the ultimate "high." It seems when a person reaches a certain number of pills, or a certain number of drinks, or a certain number of joints, they become challenged to be able to do one better—to get just a little higher. I think that's what happens when so many, like myself, find ourselves lying on an emergency room table with doctors and nurses working over us, pumping our stomachs and doing everything humanly possible to save our lives.

My life often seemed to me so incomplete, so unfulfilled, and so completely hopeless. The only highlights were those times when I seemed to be floating in another world totally removed from the day-to-day pressures of my life as a secretary, wife, and mother, or the times before I had a family.

For years I've tried to reach that peak. Even after being saved and feeling that I had found that mountaintop, I was sometimes tempted to try again to artificially induce that "high." But I thank God for being faithful to His promises, for always being there to help me rise above these temptations.

One day, though, the trials, the pressures, all the responsibilities of the children and providing for their home, seemed to loom heavier than ever. I knew whom to contact for drugs and I prayed and prayed that God would stay with me, that I not give in after His having delivered me from such a life more than two years before. The struggle went on within me for almost a week. Then one Sunday evening God did something really tremendous.

Following the sermon, the pastor gave an altar call. He said that he felt the Lord was working with someone within the congregation. As we sang the first

three verses of "Softly and Tenderly," I found myself praying earnestly for a young mother who was also widowed, someone I had talked to casually after one or two services, but that I really didn't know well. Between the third and fourth verses, I found myself praying for this woman as if my very life depended on it. Then halfway through the fourth and final verse, the most spectacular thing happened. This woman came to the pew where I was standing, and when I responded to a tap on my shoulder, there she was, tears streaming down her face and asking me to go with her to the altar!

It has taken me years, and I'm sorry for the times I've fallen on the way, but God has shown me the ultimate "high." No honor can be greater, no joy deeper, than knowing that you have been used as an instrument of His peace.

I pray that God help me to be worthy as one of His children, to live as He would have me live, to speak as He would have me speak, and to walk as He would have me walk. I want to be used by Him, for that is the ultimate "high"! □

## ULTIMATE HIGH

Thomas E. Saner



*JUDI TURPEN, a new Christian, is engaged in secretarial work and resides in Anderson, Indiana.*

by JUDI TURPEN





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## Letters

Letters for this column must be brief and in good taste. Unsigned letters will not be used, but names will be withheld upon request. Address your letter to Editor, "Herald of Holiness," 6401 The Paseo, Kansas City, MO 64131.

### "HERALD" USED BY GOD

We thought you would be very interested to know the results of a subscription to the *Herald of Holiness* sent to a friend by a member of our congregation, Mr. Charles Linn.

Chuck sent a subscription to a man he works with, Mr. Josephus Brown, and as a direct result of reading each issue, Mr. Brown's wife accepted Christ.

May God grant many more such encouraging reports.

*Richard L. Fisher*  
West Mifflin, Pennsylvania

### PLEA TO PARENTS

I found myself a bit frustrated with the article, "Why Aren't They Saved?" The author seems to make generalizations and conclusive statements about what par-

ents may or may not have done to reach their children for Christ that are not always true.

As a youth worker, I deal very closely with teenagers and their parents. In the churches I have had contact with, too many parents leave the responsibility of ministering to their children totally in the hands of the church and youth leader. Too many don't try to communicate with their teens, listen to and share their problems, spend quality time with them, invite youth leaders and Christian friends over (that's a good one!).

For teens to reach their fullest potential in Christ, the prayers of parents need to grow arms and legs. They need to be vitally involved in ministering to their children. A loving, Christlike parental

caring and responsibility is needed in our churches.

Self-imposed guilt, as the author says, is not the answer. Self-disciplined love in action is. Then a parent can "enjoy his own salvation" and his teenager's too!

*Name withheld by request*

### ANOTHER VIEWPOINT

I just read "Why Aren't They Saved?" in the May 1 issue. The admonition for parents to not assume great personal guilt over unsaved, adult children is well stated.

Having worked with over 10,000 youngsters by now, I have faced this question repeatedly. I am convinced that in the Church of the Nazarene, we have consistently missed one vital area

*(Continued on page 20)*

# A SCRIPTURAL EXPERIENCE

A well-known Christian leader asked, "Is the term 'entire sanctification' scriptural?"

The answer is Yes! The term *entire sanctification* is scriptural, in the sense that it conveys what the Bible clearly teaches. It is scriptural in the same sense that the term *Trinity* is scriptural. While the precise term itself is not found in scripture, it does interpret correctly what scripture teaches. *Sanctification* is a biblical term, translating, in the Old

Testament, various forms of the Hebrew root *qdsh* and, in the New Testament, translating derivatives from the Greek word *hazo*. The basic meaning of both is "separate," "purify," "make holy," and in both testaments, the terms *holiness* and *sanctification* are practically interchangeable.

*Sanctification begins at the new birth.* When a man is born again, not only does he have a new standing before God, but his actual state, i.e. his inner moral and spiritual condition, is radically transformed. He is separated unto God; he is turned from sin to holiness, and the Spirit is at work within him to transform him into the likeness of Christ (Romans 8:29). This is made very clear in 1 Corinthians 1:2 where the Corinthians are described as those "sanctified in Christ Jesus." Many of them still had a long way to go spiritually and Paul is grieved with their discords (1:10-14), their immaturity (3:1-4), their lack of discipline (5:1-2), their quarreling (6:1-8), etc.—but they were believers and, as such, Paul refers to them as "sanctified."

There is much more, however, to sanctification than its beginning at the new birth. We could look at how Paul exhorts these Corinthians to go on to full sanctification (see 2 Corinthians 7:1), but instead we will look at 1 Thessalonians 5:23.

Paul says that God will "sanctify you wholly." "Wholly" means "completely," "fully," or "entirely" and the phrase *entire sanctification* comes from this passage.

The Greek term translated "wholly" is *holoteleis*, derived from *holos* meaning "whole" and *telos* meaning "end."

Hence the word connotes, "wholly reaching the intended goal" and in this passage it is descriptive of a



Don Platt

by HERBERT McGONIGLE

sanctification that reaches every area of life.

We could very accurately translate it as: "May the God of peace sanctify you entirely." This idea of completeness is further strengthened by the use of the term *holokleron*, which the KJV translates as "whole"; "your whole spirit and soul and body."

Every part of the Christian is to be entirely sanctified; and the use of the two words *wholly* and

*whole* emphasizes this so clearly. The passage could be paraphrased: "May the God of peace himself entirely sanctify every part of you . . ." As believers, the Thessalonians were already sanctified; now Paul prays that they will be *entirely* sanctified.

*What does it mean to be entirely sanctified?* It means the perfecting of faith (1 Thessalonians 3:10). It means to increase and abound in love (3:12). It means to have the heart established unblamable in holiness (3:13). It means moral purity (4:1-8). It means being preserved blameless until the Lord comes (5:23). Thus entire sanctification is, negatively, being cleansed from all sin and, positively, being filled with the love of God and continuing to increase in that love.

Thus, according to the New Testament, our entire sanctification in Christ may be complete in this life. There can be an entire cleansing from all sin and a continuous filling with and growing in, the love of God, which the Spirit "pours" into our hearts (Romans 5:5).

*How is entire sanctification obtained?* Briefly, it is a grace given only to believers, who must see it as a scriptural promise, feel their need of it, believe it to be obtainable, and pray for its fulfillment in their own lives.

It is obtainable now, by faith, as with all the blessings of grace. The most important requirement, however, is not just believing that it is obtainable, or having correct doctrinal views about what it is, but is the longing, the deep desire, the soul-yearning to be cleansed and filled with the Holy Spirit.

As Jesus has so clearly taught us: "Blessed are those who hunger and thirst after righteousness, for they shall be satisfied" (Matthew 5:6). □

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Camerique

## JESUS GIVES

# Joy

**W**HY DO YOUR sacred compositions have such a glad ring in them?" someone asked Haydn, the great composer. He replied, "I cannot compose anything without it; for I translate into music the state of my very heart. When I think of the grace of God in Jesus Christ, my heart is so full of joy that the notes fairly dance and leap from my pen."

Joy is a major topic in the New Testament. The words for joy and rejoice occur about 150 times. Yes, but where can we find joy?

Jesus Christ knew intense sorrow. Being holy and kind, He could not see the world suffering because of sin and not feel intense grief. His ambition was to relieve it.

Yet sorrow was not all of His life. It could be said of Him even more truly than it was of Wilberforce, when He "entered a room every face lit up." Children crowded to Him as they always will to a radiant person. His contemporaries never complained that He was miserable, though we have at least one hint that He was too happy for their ideal. He knew the full range of human joy. Jesus' joy was flawless.

Twice He speaks of "my joy," abounding in our lives, the second of which was in His petition to His Father (John 15:11; 17:13). He wants us to have joy that has "the same substance and quality as His" own (William Temple). What is more, He wants us to have it here and now. Referring to the overflowing of this joy, He likened it to a vessel filled to the brim and from which we can drink to our heart's content.

---

*GORDON CHILVERS is a free-lance writer from Norwich, England.*

Where Jesus found His joy is where we can find joy for ourselves.

Jesus spoke of a shepherd who went into the wilderness to find one sheep. When he found it he was filled with joy. Jesus likened the shepherd to himself as He searches for lost people. To save us, He came from heaven to earth. He endured much suffering that we should have forgiveness and eternal life, a life of joy. He shared the joy that fills heaven when someone began to experience this joy.

Henry Parton was a faithful minister for more than 40 years. He had suffered considerably during that period. He had been misunderstood and misrepre-

sented as he stood for truth and right. I asked him whether the results were worth the anguish. Joy lighted his face as he said: "True, I had to suffer, but I have also known the joy of the Lord. During my ministry I have led several people to Christ as Savior. Each one of these has given me so much joy that it has eclipsed the pain."

"My joy, until I die," exclaimed Count Zinzendorf, "is to win souls."

Jesus found joy in His fellowship with God. When Jesus was talking to His Father He spoke of His joy. "Now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves" (John 17:13). He gained it from what He was doing then—having fellowship with God. He regarded this fellowship as more necessary to His spiritual life than food was to His body. Once He was too busy to eat, but He was never too busy to spend time with His Father.

God was real to Him. His pure heart opened widely to His Father's loving voice. J. S. Stewart comments: "Heart spoke to heart, the spirit of Jesus on the mountain to the Father in Heaven; and so precious, deep, and intimate was the hour of utter intimacy that Jesus, as the evangelists say, came out of it with the glow and wonder of it written on His very face, making it radiant like an angel's."

Here was Jesus' joy. His own people could reject Him, His mother could misunderstand Him, His disciples could be poor pupils, but the joy that came from communion with His Father sustained Him at all times and in all circumstances.

Dr. F. B. Meyer once met an elderly widow who

# "JESUS CHRIST IS ALL THAT HE SAID HE WOULD BE."

said she was most unhappy; she felt so lonely. Dr. Meyer reminded her that Jesus was always with her. Some months later the two met again. She beamed with joy as she said: "You told me to practice the presence of Jesus Christ and I am now a new creature. Everything is different, because I have found out that Jesus Christ is to me all that He said He would be."

The 70 disciples returned from their preaching and healing tour, delighting in their success. When they gave their report, "Jesus rejoiced in spirit" (Luke 10:21). His joy was unbounded. Why? God had hidden certain knowledge from "the wise and prudent" and had revealed it unto "babes," the disciples. The special knowledge was who the Father is. Jesus regarded knowing God as the highest knowledge available to anyone. Scientific knowledge is valuable, but a knowledge of God is essential if we are to know true joy.

Bill Blake was a prosperous businessman with a

radiant testimony to God's grace. When asked what especially gave him joy, he replied, "Knowing the Lord. I have known great success in business, though that has never brought me lasting happiness. Getting to know the Lord, understanding His plan for my life, living on His promises, and seeing His hand in my life have given me tremendous joy."

This joy cannot be killed by suffering. Jesus spoke more fully of joy as the Cross came nearer to Him. Indeed, joy was more prominent in His farewell discourse than in any other sermon. After Paul and Barnabas had been persecuted at Antioch, they were "filled with joy" (Acts 13:52). Peter affirms that a season of many temptations will cause heaviness, but it will not prevent true rejoicing (1 Peter 1:6).

The joy which Jesus gives to us is complete. It is independent of our circumstances. The world can neither give it nor take it away. Its source is in God our Father. □



An illustration of Christlike love

## AGAPE

John N. White

by GLENN J. SNEED

**T**HE ADULT Sunday School class was discussing the command to love. Comments such as, "It is impossible to love some people," "some are dirty," "some are disagreeable," were heard.

The love that God commands us to give is designated by the Greek word *agape*. This is love given because the person needs to be loved.

I was reminded of an incident that occurred in the little village of DuBois in southern Illinois in 1932, during the severest part of the Great Depression. The church treasurer was away and did not pay the pastor for a month. At the end of that period, the pastor received his \$7.50—a month's salary.

For over two weeks the parsonage family had

eaten biscuits, water gravy, and water for breakfast. When paid, the pastor decided to celebrate. He bought a half pound of butter, a pint of strawberry preserves and a pound of coffee. The pastor's wife baked a pan of biscuits and made a pot of coffee.

As she put the biscuits in the oven, a train pulled up to the water tank. Just as she took the biscuits out of the oven, there came a knock at the door. The pastor opened it. There stood a young man, blackened from riding a coal car for the past hundred miles.

"Mister," the youth said, "Could you give me something to eat? I haven't eaten anything for three days!"

"Come in," the pastor replied.

The youth was seated at the table after he had a chance to wash his hands and face. He ate the pan of biscuits with the half pound of butter and the pint of strawberry preserves and drank the pot of coffee.

He thanked the parsonage family and left. Then the pastor's wife made a pan of biscuits, a skillet of water gravy and another pot of coffee.

That was agape. □

GLENN J. SNEED is a retired Nazarene minister living in Royalton, Illinois.



# GOD'S DIAGNOSIS & CURE FOR SIN

THE MALADY  
OF SIN HAS  
BEEN DIAGNOSED  
AND A PRESCRIPTION

HAS BEEN PROVIDED.  
PRAISE THE LORD!

by JOHN F. HAY

**I**T IS CONSOLING and inspiring to know that God, the Great Physician, has given us an infallible diagnosis and prescription for the malady of sin. In fact, God is so explicit in His diagnosis and cure for the universal disease of sin that nothing is left to the imagination.

In 1 John 1:7-10, God deals with the entire sin problem of mankind. These verses, taken in reverse order, open up God's remedy for man's sin.

God declares that all have sinned. Verse 10 gives God's diagnosis for all mankind as it relates to acts of sin. He says, "If we say that we have not sinned, we make him a liar, and his word is not in us." Every person either is or has been a sinner.

This truth of God is not isolated in one or two verses of Scripture. It is made explicit throughout His Word. Romans 3:23 states the fact clearly: "For all have sinned, and come short of the glory of God."

I have met only one person in my lifetime who claimed he had not sinned. However, a brief conversation with a parent of that person revealed the truth. I became convinced that it was a lapse of memory on his part and that the Word of God was still true.

Sin is universal in its scope. We may call our willful wrongs by many sophisticated terms, but God calls them sins.

Scripture does not say, "If we are not sinning . . ." The whole matter is in the past tense. For the

child of God, sinning is in the past—not the present. They have been delivered from an awful life of sinning by the transforming power of God.

Now let us consider God's prescribed cure for sins committed.

Confession of one's sins leads to forgiveness. Here is one of the great promises of God to every sinner: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Forgiveness is God's prescribed cure for sins. But it is not shallow forgiveness. It is life-changing, transforming forgiveness. In fact, it involves becoming a new person in Christ. The old life of sinning passes away, and a new life of fellowship with God, through Christ, begins.

Forgiveness is God's only cure for sinning. And this is granted only upon the condition of one's willingness to confess his sins to God.

Genuine confession carries with it the acts of faith and the forsaking of those sins which are confessed. Thus, God gives His prescription and then tells us how to have it filled in one's life. The simplicity of confession and believing God to forgive confounds many, but that is His cure for sinning in every case.

The presence of the sin-nature cannot be denied. Another dimension of the sin problem is introduced in verse 8. God's Word states, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." The word "sin" here is in the singular and points to the nature of sin, not the acts of sin. In verses 9 and 10, the acts of

sin have been identified and a cure prescribed. Now God is calling attention to the root or nature of sin in the heart.

Everyone commits acts of sin because everyone is born with a sinful nature. To deny this fact, God says, is to deceive ourselves. Therefore, the sin nature remains in the heart until it is cared for by God himself. All acts of sin are cared for when God, through Christ, forgives; but the nature of sin is not subject to forgiveness, for it is not some wrong done. There must be a different cure for a deeper need.

This, then, is why the sin nature remains in the hearts of those who have confessed their sins and have been forgiven. The only realistic and scriptural thing to do is to admit that this is true and stop deceiving ourselves. In fact, human experience bears out what God's Word declares. There is a defiling root of sin in the heart of mankind which sends out its awful shoots of carnal actions and attitudes in everyday living. As long as one permits the sin nature to remain in the heart, there will be deception and defeat. Since God is concerned about this fact, He prescribes a cure for the sin nature as well as for the acts of sin.

The sin nature is subject to cleansing. Verse 7 describes God's cure for the sin nature: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."

Cleansing is the only cure for the sin nature. And this is an act of God which is distinctively differ-

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Wallowitch

ent in time and scope from forgiveness. It is a second work of God in the heart, cleansing from inbred sin. St. Peter testified to this cleansing in Acts 15:8-9: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith."

All man-made remedies, such as suppression, growth, or physical death fall far short of curing the problem of inbred sin. On the other hand, God's cure is effective in the heart of every person who will submit to His cleansing, sanctifying power.

How alarming that many are more fearful of a second work of God in their hearts than the deceiving presence of sin. Jesus said, "Blessed are the pure in heart, for they shall see God" (Matthew 5:8). This statement points out the importance of experiencing heart-cleansing.

Well, here is God's diagnosis and prescribed cure for the entire sin problem. In fact, it is written much clearer than any prescription form filled out by the best of doctors. To be truthful, I cannot read what they write, nor would I understand it if I could. However, the Great Physician is open and clear in His prescription. He simply says "You have sinned, but I will forgive you if you will confess your sins to me. Secondly, you possess a sinful nature, but I will cleanse you of even this, if you will submit to my plan for you." He declares that He is both Savior and Sanctifier—He offers forgiveness and cleansing. □

# STOP... LOOK... LISTEN



by SUE PRENTICE

**I**T WAS JUST an ordinary afternoon and I had been reading to my five-year-old daughter. Having read several stories, we were just lying on the bed resting. All was quiet, and after about 15 minutes, I concluded that Jennifer was asleep. Very quietly I got up and started to tiptoe out of the room. But Jennifer quickly got up, too.

I said, "Why, Jennifer, you were so quiet, I thought you were asleep."

"No, Mom," she said. "I was just lying here listening to my thinking!"

I laughed, and we went on about our activities of the day. However, her words continued to ring in my mind.

What would happen if we, as Christians, stopped a while and "Listened to our thinking"? Proverbs 23:7 says, "For as he thinketh in his heart, so is he." Do my thoughts really help determine the kind of person I am? If so, it would be profitable for me to examine my thought life—just take time to "listen to my thinking."

Many scholars do insist that one's thoughts are very vital to his being and his personality. Books have been written on the power of our attitudes and of positive thinking. Some even say one's whole life can be changed by learning mind control.

That being true, can the born-again, Spirit-filled Christian afford to fill his mind daily with the immoral, godless themes of soap operas and other TV programs, popular and country music, as well as hundreds of magazines and books which fill our newsstands today?

Psychologists tell us that people talk about what is close to their hearts—what fills their minds. Therefore, if we fill our minds daily with good, wholesome books, clean songs, and especially the Word of God,

*(Continued on page 10)*

SUE PRENTICE is a pastor's wife from Little Rock, Arkansas.

## Helps to HOLY Living

## STOP...LOOK...LISTEN

(Continued from page 9)

we will find ourselves talking about these things and our Christian witness will be enlarged. Others who "listen to our thinking" will be inspired and encouraged and God's name will be glorified.

STOP . . . all evil thoughts and negative thoughts. Don't dwell on problems and defeats.

LOOK . . . for the good and beautiful things in the world and in people. Praise God for the victories and blessings in life.

LISTEN . . . to God's Word and His voice. Let Him fill you and use you and guide you daily.

Take time to "listen to your thinking." "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things" (Philippians 4:7-8). □

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## PARABLES

*A chain is as strong  
as its weakest link;  
your life is as pure  
as the thoughts you think.  
At fraying strand,  
the rope breaks through.  
Your love is as real  
as acts you do.  
Though house on sand  
stands proud and tall,  
it crumbles soon  
in stormy squall,  
for walls come down  
when base gives way.  
Men judge your acts,  
not what you say.*

—CHARSTEN CHRISTENSEN  
Calgary, Alberta

## WHAT IS COMPASSION? THE ABILITY TO IDENTIFY . . . TO FEEL . . . TO CARE.

Camerique

Keystone View




H. Armstrong Roberts



# MOVED WITH COMPASSION

One man's lesson for putting love into action

by LEROY H. REEDY



**I** WAS IN MY CHURCH OFFICE opening my morning mail when the phone rang. A weeping mother had called to ask me to conduct the funeral of her 22-year-old son.

"He was on his way to visit his fiancée last night," she said. "He never got there. The police found him dead in his car with the motor running and all the windows rolled up. He's been working two jobs, you know, so he and Gloria could get married next month. He must have stopped to rest and died from carbon monoxide. I've been begging him to get that muffler fixed but he said he had neither the time nor the money."

She continued, "He was such a good boy. He sent me a check every payday and he always took the kids to Sunday School until he went into the army."

I felt a measure of sadness about this fine young soldier. I had tried to visit him several times but he was always at work. I had been driving the Sunday School bus and bringing the younger children to church for several months now but had never succeeded in getting the mother to come.

"Pastor, I'd love to come," she had explained, "but I have to work six days a week and Sunday is the only time I have to wash, clean and do my mending. And too, the only time I really get to rest is on Sunday while the kids are in Sunday School."

Now, as I walked up the steps of this poor home, I noticed that the lock on the front door was broken, toys were scattered about, and everything looked topsy-turvy.

The weeping mother met me at the door and showed me to a worn, lumpy, overstuffed chair. The house was filled with relatives and friends. Cigarette smoke hung in blue clouds. I refused the black coffee offered by one of the children. Soon my asthma began to kick up and I began to cough and sneeze. I got a rough outline of the service and left as soon as I could.

As I drove away, some very unworthy thoughts were going through my mind. "Well, I wouldn't spend much time on this one. These people are so poor and ignorant, they'll never know if your sermon is good or bad. And besides, you know people like this never pay anything for your services anyway."

Then another thought came to me, "How would I treat this widow if she were rich and drove a Cadillac?" I had to go back!

I made a U-turn. As I drove back toward that poor home, I suddenly got a mental picture of another dead boy. That boy was my son. He, too, had died in an auto accident. I saw again the flower-filled church. I could hear the soft organ music, the sympathetic words of ministers, family, and friends. I suddenly felt a wave of compassion and sympathy sweep over me. Once again I felt the bitterness of death, the great weight of agony and disappointment, the frustrations of burying all one's hopes and dreams.

As I walked into that home the second time that day, I no longer saw the worn chairs and the scattered toys, but I saw a courageous widow weeping over a dead son who had been working double shifts to gather enough money to marry the girl of his dreams. I saw a loving family and friends who were doing their best to stand by in life's darkest hour.

I sat down; I accepted the black, bitter coffee; I identified with this sorrowing mother. I wept with her as Jesus had wept with Mary and Martha over their dead brother. I worked out the minutest details of the service. Before I left, I called everyone in and read from the Scriptures and prayed.

The funeral chapel was packed. The soldier boy's buddies were there with their wives and sweethearts. I preached from John 11, stressing the words of Jesus to Mary and Martha: "He that believeth in me, though he were dead, yet shall he live" (v. 25). I held up the bright hope of the resurrection against the dark background of poverty, disappointment, and despair. I closed with the great challenge of Micah 6:8, "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Few left without shaking my hand and expressing appreciation for the message. How glad I was that I had done my homework well. And how glad I was that I had been moved with compassion by the Holy Spirit that earlier day.

What is compassion? It is the ability to identify with the sufferings of another, to feel, to care, to sympathize. It is "love in action," and only the love of Christ in our hearts can help us to have compassion in every circumstance. □

*LEROY H. REEDY is a retired Nazarene elder residing in Sacramento, California.*



Hedgecoth Photographers

# just who is the HOLY SPIRIT, anyway?

by MERRILL S. WILLIAMS

**P**ROBABLY no doctrine in the New Testament is as misunderstood as the doctrine of the Holy Spirit. He has received both credit and blame for things for which He is not at all responsible.

So, then, just who is the Holy Spirit, anyway?

First, *the Holy Spirit is a Person*. In the words of the *Manual of the Church of the Nazarene*, "We believe in the Holy Spirit, the Third Person of the Triune Godhead" (Articles of Faith, III). He, together with the Father and Son, comprise the unity of the Trinity. Yet He is one distinct Person in His own right, and He functions uniquely.

He is a Person because, like a person, He has *self-identity*. He exists independent of any other individual. We have transliterated—carried from the Greek directly to the English—our word *ego*. It is the Greek first personal pronoun. Psychologists tell us that the ego is the center of the human personality, the essential self of a person. A person's ego may be tainted by selfishness, but every person, even the sanctified Christian, has an ego, a self.

In Scripture the Holy Spirit rarely refers to himself. He functions mainly to glorify Christ (John 16:8-11). On one occasion, however, He speaks in the first person. As Peter was thinking about his recent vision concerning the Gentiles, the Holy Spirit spoke, "Simon, three men are looking for you. So get up and go downstairs. Do not hesitate to go with them, for I have sent them" (Acts 10:19-

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20, NIV). Clearly, only a person speaks of himself this way.

Also, the Spirit is a Person because, like a person, He has *self-determination*. Jesus said of the Spirit, "The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit" (John 3:8, NIV). The wind is impersonal. But the Spirit, being a person, wills, chooses, and exercises volition. On one occasion the Spirit chose not to allow Paul to preach the word in the province of Asia (Acts 16:6).

The Holy Spirit exhibits another characteristic of personality—*intelligence*. After the Jerusalem Council had met and decided what they would require of the Gentile believers, the apostles and elders sent a letter informing the Gentiles of their decision. In the letter they wrote, "It seemed good to the Holy Spirit and to us not to burden you with anything but the following requirements" (Acts 15:28, NIV); and then they listed them. In this statement the church leaders credited the same intelligence to the Spirit that they claimed themselves.

Those who fail to perceive the Spirit's personality sometimes think of Him as a force, a power, an influence, or a thing. Perhaps part of the misunderstanding comes from some unfortunate translations in the King James Version of the Bible: "The Spirit *itself* beareth witness with our spirit, that we are the children of God . . . The Spirit *itself* maketh intercession for us with groanings which cannot be uttered (Romans 8:16, 26, italics mine).

In the past I have been guilty of carelessness when it came to remembering and referring to the

"THE PROMISE IS FOR YOU . . . FOR

gender of a baby. Often when told the sex, I'd forget. I was often more than a little uncomfortable not knowing just what to call it. And that was my mistake—calling he or she it.

But now we have a new little person living at our house. And since this little one has adorned our lives, I understand more clearly the importance of personality in infants. My little boy, Justin, is definitely *not* an it! To properly honor the Spirit we must recognize that He is a Person.

But we know something else about the Spirit. *He is a Person like Jesus.* Before His ascension Jesus sought to comfort and reassure His disciples who were concerned about His absence. He told them about Another who would come and minister to them after He had gone. He said, "I will ask the Father, and he will give you another Counselor, the Spirit of truth, to be with you forever" (John 14:16-17, NIV).

We know that the Spirit is like Jesus because what He does, Jesus did. Jesus spoke of His relationship to His followers in terms of being *in them* (John 14:20). The Holy Spirit also indwells the disciples of Jesus (John 14:17). Like Jesus, the Spirit will teach believers (John 13:13; 14:26). Jesus testified of himself. The Spirit will also witness in Jesus' behalf (John 15:26). Jesus speaks to God in our behalf; He pleads our case (1 John 2:1). So does the Spirit (Romans 8:26).

We also know the Spirit is like Jesus because of a word Jesus chose to describe Him. He is *another* Counselor. In New Testament Greek two different words are translated by our English word *another*. The writers sometimes use them interchangeably, but

they are different enough in meaning to be distinct. *Heteros* refers to something of a different kind. Paul uses this word to distinguish between the law of sin and the law of his mind; "but I see another law at work in the members of my body" (Romans 7:23, NIV).

*Allos* means something of the same kind. W. T. Purkiser reminds us that when we want to know what God is like we look at Jesus (John 14:9). But we can also look at Jesus to see what the Spirit is like. He is another Person like Jesus.

The Spirit then is a Person. And He is a Person like Jesus. But *He is also a Person who ministers to modern-day Christians in different ways as they need His help.* The word translated "Comforter" in the KJV and "Counselor" in the NIV is a word that is impossible to translate by one English word.

Some, therefore, have transliterated the Greek word into English as *Paraclete*. Wycliffe first translated it "Comforter." Comforter comes from two Latin words, *con* and *fortis* meaning "with strength." Although Comforter then meant strengthener, today it means primarily *one who consoles*. Although He ministers in this way, consolation is not His only or primary ministry.

Literally *Paraclete* means "one called alongside to help." Perhaps Catherine Marshall has best captured the comprehensive meaning of the term in the title of her book on the Holy Spirit, *The Helper*.

Since the word *Paraclete* is untranslatable into English, the reasons why a person was called alongside to help in Jesus' day give meaning to the Spirit's various ministries. In court a paraclete was called in to testify in defense of the accused. He was an advo-

cate, a counsel for the defense. But as defense counsel, the Spirit does not plead *any* client's cause; He defends only those in the right.

John calls Satan "the accuser of the brethren" (Revelation 12:10). Through false accusation he attempts to discourage, confuse, and defeat the Christian. But we have an Advocate, One to plead our case, One to defend us against the venomous threats of our enemy. The Holy Spirit helps us defeat the arch accuser.

A paraclete also witnessed in someone's favor in a court of law. In this sense the Holy Spirit helps us with our doubts. He gives witness in our hearts to the reality of God's Word. He confirms that Word and assures us of our right relationship to God.

A paraclete was also one called in to offer comfort to one who was troubled, disappointed, or bereaved. Our heavenly Father is "the God of all comfort" (2 Corinthians 1:3), and the Holy Spirit is the One who administers this comfort to our hearts.

When Jesus told His disciples He would soon leave them, fear, disappointment, and sorrow filled their hearts. What would they do? How would they live? Who could ever take the place of the gentle Galilean? Another Helper, the Holy Spirit. Jesus promised to send Him to help them in their daily Christian living.

Jesus' promise was fulfilled historically on the Day of Pentecost. But on that momentous day Peter spoke to a convicted crowd and said:

"The promise is for you and your children and for all who are far off—for all whom the Lord our God will call" (Acts 2:39, NIV).

The promise still holds true. It is for us today. It is for you. □

ALL WHOM THE LORD YOUR GOD WILL CALL." ACTS 2:39, NIV





by DAVID L. SCHOOLER

# BACKSLIDING: NO SMALL THING

**B**ACKSLIDING is no small thing. It inflicts losses on every church and hounds the heels of every Christian.

In his Second Epistle, Peter likens the condition of backsliding to a dog returning to his vomit or a pig, after being washed, returning to the mire. He also says it is better for one never to have known the Way, than for one, having known, to backslide.

This condition needs to be dealt with not only in the backslidden, but the believer must be warned to "take heed lest he fall." I have found the following four suggestions most helpful.

First of all, one needs to make a commitment, full and complete, then *lock it in*. I call it a mind-set. In the backslidden, you will find that circumstances control one's commitment rather than one's commitment controlling circumstances. We need to lock in our commitment.

Joshua told the assembled multitude, "Choose you this day whom ye will serve" (24:15). By this he did not imply that we are to decide every day whom to follow, but rather, make a firm decision. Lock it in. Let that commitment govern everything else in any given day. One whose commitment is floating and changing is headed for backsliding.

Secondly, an attitude of *following through* must be adopted. A person who never finishes anything he begins will be a prime candidate for falling back. Many do not follow through with anything. They quit somewhere in the middle; usually it is easier to quit because they do not know how to finish.

When Paul wrote to the church in Galatia, "I marvel that you are so soon removed from him that called

you into the grace of Christ" (1:6), he was probably writing to people who never followed through on anything. Adopt an attitude of always following through in every endeavor.

Another suggestion is that we must always *be realistic*. Being unrealistic is the source of many falls and leads to disillusionment, disappointment, and unrealized dreams and ideals. John gives us insight into the realistic approach to things that Jesus had. "Jesus did not commit himself unto them, because he knew all men and needed not that any should testify of man; for he knew what was in man" (2:24-25). Too many times our estimation, expectation, and evaluation of people, the church, and even God are totally unrealistic. The result is disillusionment which often leads to backsliding. Be realistic.

Last, *let God be God*. So often we try to do it all. The obvious result is mental, physical, and spiritual fatigue. Fatigue makes cowards of us all. Jesus said, "Without me ye can do nothing" (John 15:5). No greater lesson can be learned, no greater source of power can be tapped, and no greater cause of backsliding can be removed than by just letting God be God. Hebrews calls it the "rest of faith."

There are causes for backsliding—there are cures. I have found that making a locked-in commitment, adopting a follow-through attitude, being realistic, and letting God be God not only can cure it, but, better yet, can actually prevent it. □

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**T**HIS EXPRESSION was used only once in the New Testament, and that was by St. Paul in the first chapter of Ephesians (v. 18.). The KJV renders it "the eyes of your understanding," while the NIV, TEV, and others translate it "the eyes of your heart."

This descriptive term, with its context, infers that what we see with our physical eyes may or may not move us; what we see with the eyes of our heart always motivates us. What we see intellectually may be true but cold and calculating; what we see with inner vision is warm, moving, and alive.

The enlightened mind is not necessarily an obedient mind, but a surrendered heart obeys implicitly.

Paul brings to the fore this concept of certainty in the lives of believers with his words, "that ye may know" (v. 18). This is good news today to a world filled with uncertainty and doubts.

The view through the eyes of the God-blessed and God-directed heart brings a trio of deep spiritual blessings, the first of which is the "hope of his calling" (v. 18). In actuality, it is a relationship with Christ. Paul expresses it in another place as "Christ in you, the hope of glory" (Colossians 1:27). The eyes are blinded by sin until we enter into this relationship through the sanctifying power of God. Life is viewed with distorted vision until the Holy Spirit cleanses the heart.

"Called to be saints" (Romans 1:7) are the words Paul uses in relating believers to everyday life. But we are not called to be museum pieces, or hothouse Christians who wilt in the hot suns of life. "For God hath not called us unto uncleanness, but unto holiness" (1 Thessalonians 4:7).

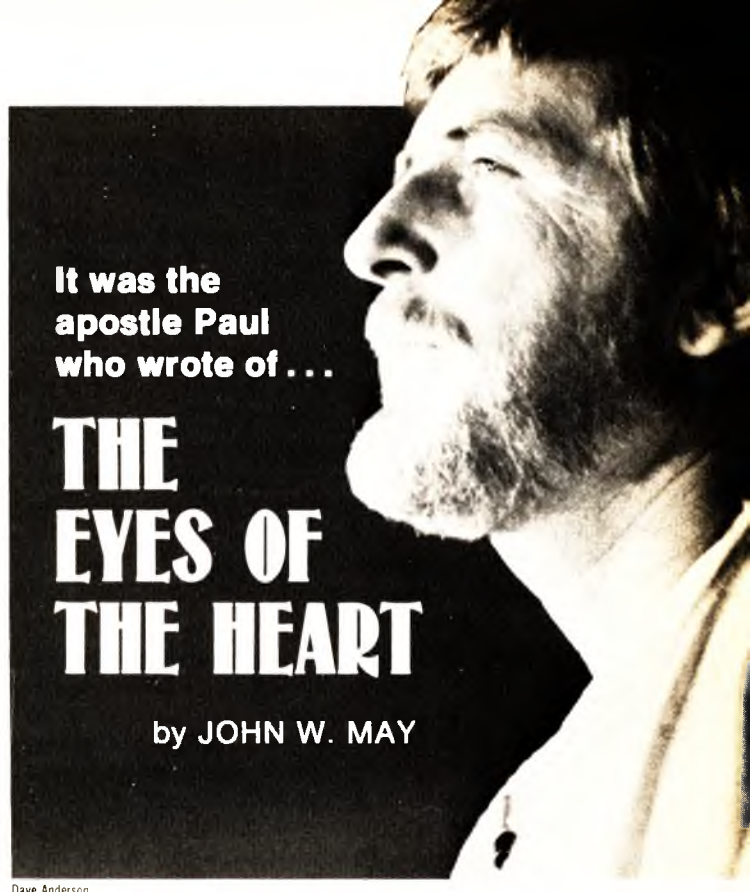
The hope of His calling is irrevocably tied to the possibility of fulfilling His calling. God must not only call us to holy living, He must make it possible, else He cannot be the Heavenly Father He proposes to be. Believers everywhere have found Him equal to every test.

The second blessing viewed is that we may know "what [are] the riches of His glory" (Ephesians 1:18) in relation to His people. Not only are His people His cherished inheritance; He insures their inheritance in glory. The riches of His glory, or His glorious riches, are expended lavishly to bring victory to the saints.

I once heard this beautiful prayer, "O God, it does not impoverish Thee to give nor enrich Thee to withhold." He will spend whatever power is necessary to bring and maintain victory in the lives of believers. That is what sanctification is all about! Not that the sanctified will not suffer, but that they will suffer victoriously, seeing with the eyes of their hearts that God does provide.

Do we need grace? This blessing is according to "the riches of His grace" (v. 7). He not only works *in* believers but *for* believers. Matthew Henry said, "Grace is glory begun, and holiness is happiness in the bud."

JOHN W. MAY is superintendent of the Eastern Kentucky District and lives in Mount Sterling, Kentucky.



It was the  
apostle Paul  
who wrote of ...

## THE EYES OF THE HEART

by JOHN W. MAY

Dave Anderson

The "unsearchable riches of Christ" (Ephesians 3:8) come to believers who comprehend with the eyes of their heart. One irrefutable fact is seen through these spiritual eyes: God will never go bankrupt; no human need can drain His riches. "Oh, the unsearchable riches of Christ," wrote blind Fanny Crosby. They are "more precious than gold!"

The third blessing viewed through the eyes of the heart is "the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power" (v. 19). Paul makes might or power an attribute of God ready to be released to save, sanctify, and keep. No circumstance is too complex, no crisis is too chaotic, no character is too contaminated.

When called on, it becomes active immediately. Paul says we can see this, experience it, with the eyes of the heart. We may know "how very great is his power at work in us who believe" (v. 19, TEV).

It is dynamic, it is directed, and it is in sufficient degree. The word "working" in this verse means "energy." Whatever force is necessary, whatever velocity is required, whatever strength needs to be turned on, it is there. And what is more, it may be caught with the eyes of the God-cleansed heart.

Someone said, "The might is the root, the momentum is the tree, the working is the fruit."

To look back is to be disappointed, to look down is to despair, to look around is to see failure, but to look up with the eyes of the heart is to see the power of God working on our behalf. What cannot be figured at the end of a pencil, or worked out on a calculator, can become a living reality of spiritual victory to those who use the eyes of the heart. □



**J**OHAN WESLEY said of the early Methodists, "Our people die well." What was their secret? It was a relationship with God that took the terror out of death and turned it into a triumph.

Does such inner grace work the same today? Let Carla answer. In the midst of extreme suffering (cancer), she was able to say, "I've never been happier, never in my whole life." No, she was not delirious. Her mind was perfectly clear.

But we need to get her story. For 11 years she was rebellious against the teachings of her godly mother and against the Christian school she had attended; but her rebellion was really against God. She was determined to have her fling in the world. The consequences were divorce, loneliness, disappointment, and heartache. What had beckoned so alluringly proved to be ashes.

Then in 1977, at only 31 years of age, the doctors discovered cancer. She knew that God had her cornered. But it was the cornering of infinitely tender love.

It was not until September that she quit fighting. In her own words, "I came to the end of myself. I just threw myself on that couch and I told the Lord that I couldn't go any farther without Him. And He came to my rescue. When you're filthy in your soul and living in sin, and nothing is going right as far as you and the Lord are concerned, you have a real need and I had a real need. The Lord fulfilled that need that day, because I repented of my sins."

For the next 11 months she was in and out of the hospital. Her body was wasted but her spirit soared. The real secret of the growing triumph which kept

pace with the increasing pain and weakness was a spiritual turning point in January, 1978.

Although her salvation in September was so real that she could say, "I was walking in heaven," yet paradoxically she would look back later and confess: "Even after I was saved, there was still that pull—there was still that earthly, that carnal nature. I had it, and it was tugging."

But in January she touched God at a deeper level. It was while in the hospital in Portland, Oregon. "I gave my will totally over to the Lord and asked for the infilling of the Holy Spirit." Up until this time, she declared, "I still hadn't given up my will. This is the key, I feel—the absolute key."

When her mother queried, "Did you know it?" she responded, "Of course I knew it. You can't help but know it when the Holy Spirit comes into your life."

"Do you think it made a difference, dear? A distinct difference?"

"It made all the difference in the world. When you give your will over, that's the last token that you have of self. For me it was. I'm willing to do anything the Lord wants me to do: It doesn't matter to me, I'm His."

This was not a profession of yieldedness as a ruse to persuade God to heal her. It was total, unconditional abandonment, with a joy and peace that accepted, in the months to come, either prospect equally—to die or live, as long as it was God's will.

Only once did the pain threaten to disturb the equanimity of her spirit. While lying in the back seat of the car, enroute to Tacoma, she started to cry because of the excruciating pain. Then suddenly she began to call out in prayer: "Dear Jesus, please don't let me be complaining and crying around, but make me a joyful Christian, a testimony for you, Jesus." After that no one ever heard her complain, or even cry out with pain.

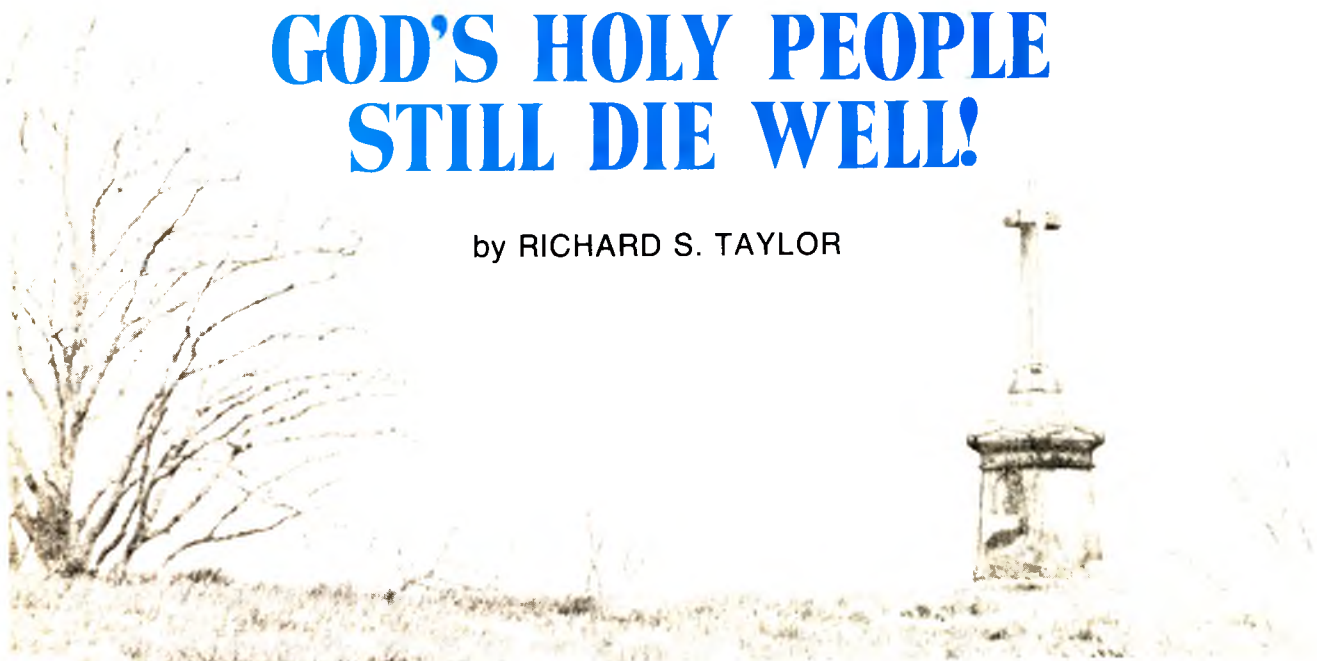
In spite of her weakness she had strong determina-

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*RICHARD S. TAYLOR is professor emeritus of Nazarene Theological Seminary, author of several books, and a frequent contributor to religious periodicals. He resides in Port Orchard, Washington.*

## GOD'S HOLY PEOPLE STILL DIE WELL!

by RICHARD S. TAYLOR



Rising Hope



# Book Brief

## GOD NEVER SAID WE'D BE LEADING AT THE HALF



DEAN SPENCER  
AND DEAN NELSON,  
authors



**T**HE POIGNANT STORY of the late Dean Spencer's escape from a burning hotel and his slow recovery in a hospital burn unit isn't pleasant reading. But it is a powerful reminder of answered prayer and of God's involvement in our lives.

Let the book speak for itself: "While I slept, destiny was marching in my direction. . . . I was face-to-face with the biggest battle I had ever fought. The fight would be for my life. . . . Someone was yelling, 'The hotel is on fire!' . . . The fire is getting worse. Can't breathe—smoke. Must have air. . . . The heat is now unbearable! . . . *Dear Lord, help me get out of*

*here so I can see all my girls again!* It was the last conscious thought I would have for some time. God answered that prayer.

"Ambulance doors open . . . The siren screams and I'm inside. . . . Moving objects, masked people hurrying, putting bandages everywhere . . . *I will not die! . . . Dear Lord, I really need You now! . . . I will not die! . . .* A doctor and nurse are in the corner of my room talking about someone. They aren't too sure he's going to make it. Poor guy, poor family. . . . 'You'd better watch him real close. We may lose him tonight.' But they are talking about me . . . At this point, it looked like I was losing."

But Dean Spencer did live from this catastrophe. He returned home to a loving wife and three daughters. He returned to a busy life of executive responsibility. He returned to a life of working and witnessing for Christ.

This is an unforgettable story. It will strengthen your faith and assure you that God is still working miracles today.

Author-subject Dean Spencer was killed in a private plane crash in February of this year. Coauthor Dean Nelson is a graduate student in journalism and recipient of the 1981 Evangelical Press Association scholarship award. □

Beacon Hill Press of Kansas City  
To order, see page 23.

tion to give her testimony both in the hospital and out of it. And always her emphasis was on *holiness*. "There just isn't any other way that will get you through," she said, toward the last. "There isn't. The devil is too strong."

In order to witness, she had an intense desire to get to the Pierce County Holiness Association camp in Tacoma, which was to be in August. She pleaded with her doctors to "fix her up" so she could go. They were dubious. But by transfusions and intravenous feedings they did their best, and God miraculously took over from there. She attended two services a day; and when a healing service was conducted and she was anointed, she broke out into a deeply moving testimony to God's sanctifying grace. Her face was radiant.

Suddenly all present were swept into the heavens by a special outpouring of the Holy Spirit. The very presence of Jesus was profoundly real. All who were there interpreted the sweet and powerful blessing as the assurance of Carla's healing. But we misunderstood. It was God's seal on Carla, for her homegoing. It was a dress rehearsal for her coronation.

It was not far away. From that hour she began "closing shop." In a few days the Rescue Squad from the nearby fire station tenderly carried her from her mother's home, near the campground, to the impro-

vised bed in the car for the painful, nightmarish ride back to the Emmanuel Hospital in Portland.

The doctors anxiously gathered around her bed. One of them said, "Well, Carla, did you get to go on that camping trip you were talking about?"

She responded: "Oh yes! But that wasn't a *camping* trip, that was a *holiness camp meeting!*"

Those were some of her last words. Soon she slipped into a coma. From having just attended a holiness camp meeting on earth, she ascended to one in heaven.

Carla (Giberson) Gervais was a proof that inner happiness is not dependent on health of body and freedom from pain. The power of God's grace is so great that the spirit of a wholly sanctified believer can transcend any earthly circumstance with inexplicable joy.

Shortly before passing she had said: "I can't thank the Lord enough. It seems I've gone from blackest night to the brightest day. Sometimes God has to deal with us severely. I think this is what He saw He had to do with me. I thank Him for it and I praise Him for it and I always will. I'll always thank Him for this affliction, because it has been the means of my salvation and sanctification."

Yes, God's holy people still "die well"—*even the young!* □

# DICK McCOOL: **THE MAN & HIS MISSION**

by JENNIFER AILOR



sign of hope that he would be able to return to a normal life.

“However, I was not one to build my hopes up and then get shot down,” Dick recalled. “I often would play down things before my folks because they got so ex-

**I**N THE SPRING OF 1965, the promise of four years of collegiate athletics lay before Dick McCool. But a summer vacation and a fateful accident changed all that.

The summer after Dick had graduated from high school, he and his parents and older brother Doug were vacationing in northern Michigan. They had already spent an afternoon water skiing and boating when Dick asked his brother to go swimming just one more time with him.

While Doug ran to the cabin for a dry towel, Dick casually picked up a football, tossed it back and forth in his hands and suddenly hurled it as far as he could out over the dock and into the lake. Then, running the length of the dock at top speed, he flung his full 245 pounds and 6 feet, 5 inches into the water.

The last thing he remembered for many hours after that dive was drifting up through the water and seeing two small girls on the bank pointing him out to his brother. Then he blacked out.

“The Bible tells us that we are our brother’s keeper. For me, Doug was my keeper, and his resuscitation efforts saved my life,” Dick said.

At the time of the accident, the McCools did not know that Dick had broken his neck and for the rest of his life would be a partial quadriplegic, meaning that he was paralyzed from the chest down with partial use of his arms remaining.

Many months of hospitalization and rehabilitation followed Dick’s accident. During the initial operation after he was brought by plane to a hospital in Saginaw, Mich., his heart stopped, but he was revived. Then he was in a coma for two and one-half weeks, followed by a semicoma in which he was in a dream-like world of water images and symbols of good and evil. A month and a half after the accident, Dick very nearly died again when he was abruptly set upright from his circle bed on which he had been lying flat on his back since the accident. As his blood pooled in his legs, Dick’s heart stopped once more, to be revived again.

During the two and one-half months of hospitalization at Saginaw, Dick and his family grasped at every

cited over any sign of improvement.

“I remember crying myself to sleep many, many nights. I wasn’t one to try to blame God. I just didn’t understand what purpose I now had. It was like being born into a new world after the accident. I was different now. I was a different person,” he added.

Because Dick had been so active in sports and had planned a career in athletics, he was suddenly at a loss as to what to base his life on.

“One night I felt so totally alone, and it seemed that the rest of the world was out there and I was here by myself. I asked my brother Doug who was with me that night to just hold me. He lifted me up and held me close, and I felt in touch with the world again,” Dick said.

He was eventually transferred to McLaren Hospital in Flint, Mich., for rehabilitation. There occupational and physical therapists worked with him to prepare him for a readjusted life-style in the outside world.

“In physical therapy I was taught to work my muscles so I could reach my fullest potential. Occupational therapy taught me to do as much for myself as I possibly could,” he said.

Dick recalled important lessons in survival that he learned at the hospital. For example, a jar of pins, needles, nuts, bolts, and assorted objects was dumped in front of him, and he was asked to place them back in the jar. After hours of effort, he eagerly presented his full jar to the therapist who smiled, complimented him, and then dumped it out again and told him to do it over.

Another time he was put on the floor and told to roll over by himself—a seemingly impossible task at the time. But after working for two hours a day, five days a week for two weeks Dick was able to get up on his elbows. He later mastered rolling over by learning to use muscle spasms in his legs to give him enough “momentum” to turn over. Still another time he took advantage of a friend’s offer to push his wheelchair to a meeting. When a nurse saw what was happening, she stopped Dick, took him back to his room, and made him push himself to the meeting place.

“Today I can do anything I used to do, only differently,” he said. “I have learned to figure things out, and I realize now that, like the architect who draws

up the plans for his house. I'm not less of a person because I don't hammer in all the nails myself."

After Dick's dismissal from McLaren, he and his family moved to Flint, Mich., where he drifted into an almost listless existence of eating, sleeping, and watching TV.

"In high school I had solved problems by joking. Now I would talk about my accident and joke about it, but I was still paralyzed. It didn't go away. At this point in my life I felt totally worthless and was no use to myself or God. I had no purpose in life," Dick recalled.

His life was soon to take a new direction, however, and with it came a series of fortunate events in which Dick clearly saw God's involvement. Having moved back to the country, Dick began to look forward to the frequent visits of a local minister and some of the young people from his church.

"They cared about me as a person and would stop by to sing and talk about school and ask about me and my interests," he related. When his friends arranged to have a ramp built into the church's new building, Dick was there for the first service in the new church. Shortly after that, Dick became a Christian.

"I realized that God loved me whether I was standing or sitting. I asked Jesus Christ to forgive me my sins. He did, and He came into my life, filling it with purpose and meaning," he said.

More changes followed. Dick took his first job, teaching remedial reading at a local high school and also doing clerical work for his church. During this next year, the sale of some family property enabled Dick to buy a van to give him more mobility and independence. When the van's roof was too short for his tall frame, a raised roof was donated by a man

who had formerly been considered something of a miser. Finally, a mechanical lift was purchased to enable Dick to get in and out of his van without assistance.

In 1973 Dick enrolled at Olivet Nazarene College in Kankakee, Ill., where he chose religion as a major. After his graduation in 1977, he enrolled at the Nazarene Theological Seminary in Kansas City, from which he graduated last May to begin a 12-month chaplaincy internship at Trinity. He plans a career in hospital chaplaincy after he completes the internship.

Today Dick feels a great responsibility as a handicapped person. He believes that all handicapped persons have an opportunity to help people develop "the fruits of the Spirit"—including kindness, love, patience, and consideration of others.

"I almost wish that just for a short period of time everyone could be paralyzed. Then, perhaps, people would set their priorities on the truly important things in life. As for me, I try to let people know by my presence and by my concern and care for them that there is a God who loves them. You know, actions speak louder than words," he said.

"When you think about it, too, there are even some advantages to being paralyzed," Dick added with a smile that lit up his face. "People hold doors open for you. You can go to the front of the line. You don't even need to buy shoes—this is only my 5th pair in 15 years!"

"You can look at the negatives in your life or you can see both the negatives and the positives and concentrate your energies on the positives," he summarized.

Dick McCool's whole life now is one big affirmation of the positive. □

## NAZARENE ROOTS

### WW I CHAPLAIN, WILLIAM HOWARD HOOPLE

William Howard Hoople is usually remembered for pioneering the holiness work among the urban poor in Brooklyn and for his part in the 1907 merger with the Los Angeles-based Church of the Nazarene. Another often forgotten chapter in Rev. Hoople's ministry began in 1917 when he accepted a call to serve as a chaplain in France during WW I.

Trusting his Brooklyn pastorate to the hands of John Norberry, Rev. Hoople left Brooklyn to serve behind the front lines until Armistice Day. His beautiful singing voice soon earned him the affection of the American soldiers who referred to him as "Pop" Hoople.

Rev. Hoople continued his chaplaincy after the war, serving American troops in Italy, Germany, and Russia. After returning home to Brooklyn, William

William Howard Hoople in uniform with John Norberry, before Rev. Hoople's departure for France. Photograph from the Ruth (Norberry) Insko gifts.



Howard Hoople died on September 29, 1922, as a result of poison gas inhalation during his chaplaincy in France. □

—STEVE COOLEY, archivist



with our children. Jesus quoted Deuteronomy 6 as the greatest commandment of all. That scripture commands the parent to put God first in every area of life (and isn't that the start of holiness?) AND teach the children the same—at every meal, every trip, in short, constantly. Yet what have we consistently done? We send them for training six hours a day, five days a week to a school system where it is virtually illegal to talk about God, much less put Him first!

James N. Lee  
Paso Robles, California

### BROUGHT BACK MEMORIES

The mailman just brought our mail containing May 1 edition of *Herald of Holiness*.

I just read your article "Mother's Laws." It is what our world needs so very badly today. It brought back many memories of my childhood days. A plum

sprout didn't break easily. I am so glad I learned obedience then, because it has helped me walk closer to Christ.

Mrs. W. A. Smith  
Akron, Ohio

### KEEP AFTER THEM

I want to comment on the article "Why aren't They Saved?" by Rev. Dale German. I was in agreement with all of it except the last two paragraphs. As a parent of three sons who were brought up in a holiness church but who are now serving sin, I have had the same questions. I have found it more of an exercise of faith to intercede for them than to spend the time being haunted by doubt and giving in to defeat.

I cannot agree that they should be left to "work out your own salvation with fear and trembling." Paul was writing to Christian people. He later wrote to Timothy encouraging him to instruct those that oppose them-

selves and are a captive of the devil.

We can enjoy our own salvation and daily walk with Christ so much more if we have a concern for the lost, our own and others, and don't leave them to find their own way.

Anna M. Day  
Mattoon, Illinois

### A BIG BOOST

I want you to know I love and appreciate the *Herald of Holiness*. It is food for my soul and I can hardly wait for it to come. I go to a wonderful church in Baraboo, Wis., and have a great minister, Rev. Mack Armstrong, but I live so far away I can't get there as often as I want, so the *Herald* is a big boost for my spiritual life. I certainly enjoyed the story on Colonel Sanders—so glad that money and popularity were not his god.

Keep up the good work.

Lillian Johnson  
Wisconsin Dells, Wisconsin



## Love FOUND A WAY

by DORIS P. RESTRICK

MR. RUDOLPH was brought home from the hospital in an ambulance. The doctors had done all they could and now it was a matter of time until his death.

Mother Restrictk wondered how she could help her neighbor prepare to meet God. Mr. Rudolph had lived next door for nearly 40 years and Mother had never been able to witness to him directly. A very private man, he was neither friendly nor even approachable most of the time. Although he seemed to be a moral man, an upright citizen, and a good provider for his wife and son, he had never shown any interest in God or the church. The Lord's Day was spent in caring for his yard, his house, or his car. Mother's lifestyle is exactly the opposite. Her habits speak of dedication to God and her church and now she felt it was urgent that she find some way to reach him with a positive witness for Christ.

DORIS P. RESTRICK is NWMS president of the New England District, and wife of our pastor at Wallingford, Connecticut.

**"By ALL MEANS...  
Save Some"**

In prayer one day, Mother found her answer. On Friday when she walked two blocks to the downtown shopping area, she went into Ken-Mac's florist shop, purchased one red rose in a bud vase and took them home. On a small card she wrote a verse of scripture, taped it to the tissue wrapping and walked next door with her little package. Talking with Mrs. Rudolph at the door, Mother inquired about Mr. Rudolph's condition, and then asked that she give him the little token of remembrance.

The next Friday, Mother Restrictk purchased another red rose and, along with another scripture verse, delivered it next door. Each week for nearly three months Mother continued her little ministry to her needy neighbor, witnessing with a rose and some scripture, praying earnestly that the entrance of God's Word would give light and that Mr. Rudolph would experience peace in Christ before he died.

A few days after the funeral, Mother was roused from her afternoon nap by the doorbell. (At 86 years of age, she took a short rest after lunch each day.) Mrs. Rudolph wanted her to know how much the roses and scriptures had meant to her husband. Using the cards as bookmarks, Mr. Rudolph had underlined each of the verses in his Bible and had begun to read the Word for the first time in his life. As a result, the gospel had indeed become "the power of God unto salvation," and Mr. Rudolph found comfort in his time of need. □

# IN THE NEWS

## PEOPLE AND PLACES



**Elizabeth B. Jones**, former primary editor in Children's Ministries, has been chosen for the Fifth Edition of the *World Who's Who of Women*. This volume, published in Cambridge, England, is a listing of women of achievement around the world who have given meritorious service in their field.

Mrs. Jones is the author of 20 books and numerous stories, poems, and articles for children, parents, and teachers. She is now a free-lance writer and an active member of Kansas City First Church. □



**Rev. Wes Meisner**, director of the Nazarene Student Center, Oklahoma State University, Stillwater, Okla., was recently elected president of the Association of University Ministers. The association's membership is composed of ministers who are specifically involved in ministry to students at the OSU campus.

Rev. Meisner has been the director at the Nazarene Student Center for only nine months. He was placed in his position by the Northwest Oklahoma District Church of the Nazarene, August 5, 1980. He is a 1971 graduate of Oklahoma State University, where he earned his B.S. degree in civil engineering. He received his Master of Divinity degree from Nazarene Theological Seminary in 1975. Rev. Meisner served as campus minister at the University of Missouri, Columbia, Mo., for three years before accepting his present position. □

**Kathleen Tarr**, a junior at Mount Vernon Nazarene College, was recently notified that she has been selected as a recipient of a research grant sponsored by the National Science Foundation. She hopes to do research on synthesizing blood.

Kathleen, one of 10 students chosen to receive a \$1,200 grant from the National Science Foundation, will be

doing research for 11 weeks during the summer at Bethany Nazarene College in Bethany, Okla. She, along with other students, will be under the direction of Dr. Paul E. Reinbold, chairman of the Chemistry department at Bethany. Five chemistry professors from several colleges and universities around the United States will be serving as their advisors.

Kathleen is the daughter of George and Lucille Tarr of Akron, Ohio. □

**Janet Smith Williams**, professor at Nazarene Bible College in Colorado Springs, was guest lecturer and research associate at the Conservative Baptist Theological Seminary in Denver for the spring quarter recently concluded. The class, "The Role of Women in the Church," was under the instruction of Dr. Timothy Weber, professor of church history at the seminary. Professor Williams's special assignment was "The Impetus for Holiness Women to Preach the Gospel." While her research covered women of all holiness denominations, a special emphasis was given in her presentation regarding women ministers in the Church of the Nazarene from its origin to the present day. Her research, covering the call and personal life of Nazarene women ministers, uncovered many positive contributions to the church. At present there are 468 ordained and licensed women ministers

on the rolls of the Church of the Nazarene.

An ordained elder in the Church of the Nazarene, she has been on the faculty at NBC for seven years, is chairperson of the Division of General Studies, and a member of the Academic Council. □

## NNC COMMENCEMENT

A total of 214 men and women participated in the commencement exercises at Northwest Nazarene College on June 14. President Kenneth Pearsall conferred degrees on 155 bachelor of arts candidates, 8 bachelor of science, and 51 associate of arts degree candidates.

Special music was provided by the Crusader Choir, directed by Dr. Marvin Bloomquist, and the Hallelujah Brass Ensemble, directed by Dr. James Willis. The College Concert Band, directed by Professor Michael Bankston, played the prelude and academic procession.

The commencement program was held outdoors for the first time, on the campus lawn between Wiley Learning Center and the John E. Riley library.

The baccalaureate sermon was given by President Pearsall the same Sunday morning in College Church. Degree candidates received their hoods at that time from Dr. Gilbert Ford, NNC vice-president for academic affairs. Special music was provided by the Northwesterners, 18-member choral group directed by Dr. D. E. Hill.

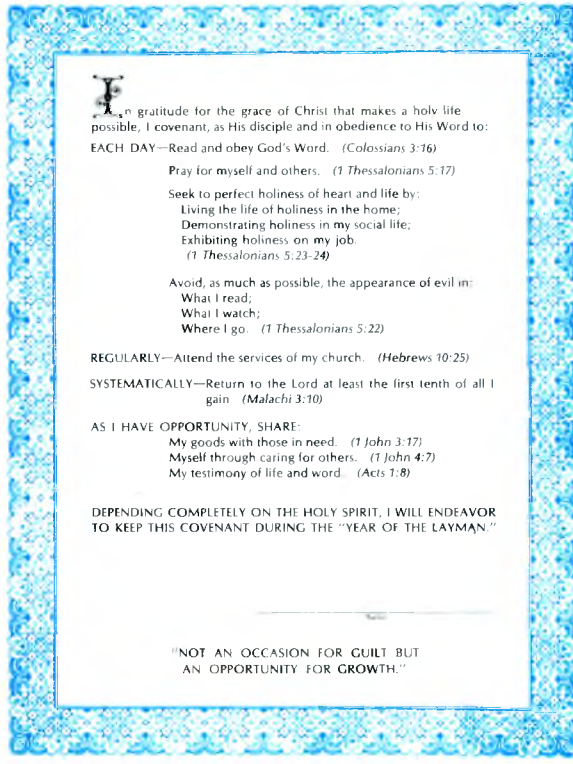
Other graduation weekend events included a breakfast for honor students, a student art exhibit, the president's reception for graduates and parents, and concurrent alumni activities honoring the classes of 1926, 1931, and 1936. □



Dr. Marvin Bloomquist directs the NNC Crusader Choir during commencement. The following day, the choir left for a three-week tour of Europe.



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Bill Beeson (center), lithograph plate department, is presented a gold watch by Everett Pleyer (l.), assistant manager, for completing 25 years of service at Nazarene Publishing House. Dick Fields (r.), production manager, commented that the most skilled of the plant craftsmen are those who have served their apprenticeship through journeyman training at NPH. When Bill came to the publishing house, he had no experience in lithography or printing.

## NPH BOOK STAND IN NEW ZEALAND

Several thousand people visited the Nazarene Publishing House Bookstand at the Winter Show in Hamilton, New Zealand, May 22—June 1, and took copies of the *Herald of Holiness*. Dwight Neuenschwander, district superintendent, reports that in addition to introducing Christian lit-

erature, the stand afforded opportunity to introduce the church and make many new friends.

A special feature that attracted many church musicians was a display of the *Please, Would You Play the Piano?* church pianist teaching method.

Plans are now under way for another NPH bookstand at the Easter Show in Auckland in 1982. The Easter and

Winter Shows of New Zealand are similar to the home shows or state fairs in the United States. □

## HEADQUARTERS HONORS EMPLOYEES AT AWARDS CHAPEL

The parable of one, two, and five talents was shared by Dr. Samuel Young, general superintendent emeritus, with the headquarters' employ-



Rev. Dwight Neuenschwander inside the booth





Dr. Samuel Young speaking during the chapel service.

ees in a chapel service June 24, 1981. This service was held to honor employees who have completed 2, 5, 10, 15, and 25 years of service at the International Headquarters of the Church of the Nazarene. Thirty-six employees were honored at this chapel service for giving their talents to the church through service at headquarters.

Dr. A. F. Harper, retired executive director of Church Schools, paid tri-



Dr. Earl Wolf (l.) receives a tribute from Dr. A. F. Harper (center) as Paul Spear (r.) prepares to present Dr. Wolf with a gold watch.

bute to Dr. Earl Wolf for 25 years of service, noting that this is part of Dr. Wolf's 40 years of service in the church. During the 25 years at headquarters, Dr. Wolf has served as an editor for adult Sunday School curriculum and as the director of CST, Stewardship, and the Chaplains' Ministry. Paul Spear, director of Headquarters Services, presented Dr. Wolf with a gold watch.

Dr. Dean Wessels, director of Pen-



Recognized for longer terms of service (l. to r.) are: Earl Wolf, 25 years; Norman O. Miller, 10 years; and Ray Hendrix, 15 years. Dean Wessels, with 25 years of service, is not pictured.



Given awards for two years of service were (front row, l. to r.): Cecilia Villacreses, Shelley Stewart, Peggy Payton, Melodie Rolfe, Cheryl Pinkerton, Linda Gaikwad, Karen Guevara, Brenda Beatty, Carol Cromer, and Elaine Cribbs; (second row, l. to r.): David Johnson, Scott Stearman, John Denney, Mario Zani, and Dennis Knee. Not pictured: Vicki Boone, John Hatfield, Gary Henecke, William McCumber, Hortensia Mora, Bill Ufford, Suzanne Vaughn, and Mark York.

sions and Benefits Services, has also completed 25 years of service at headquarters. Dr. Wessels began working in NMBF (Nazarene Ministers' Benevolent Fund)—now Pensions and Benefits Services—in November of 1955 and continues to provide excellent


leadership in that office. He was unable to attend the Awards Chapel due to a prior PALCON commitment.

A reception was held following the chapel service as a time of fellowship and congratulation to the recipients.

—Headquarters Service □



Shown (l. to r.) are those honored for five years of service: Lora Schneider, Grace Franklin, Acacio Pereira, Frances Rieck, Kathy Hughes, June O'Neal, Evelyn Beals, and Ivan Beals. Not pictured: Pilar Pacheco.



**Book Briefs**

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## MAKING CONTACT IN WISCONSIN

The Wisconsin District was host to puppet programs, songs, and fun this summer, as Contact, the children's ministries program sponsored by Youth Ministries, spent the summer of 1981 in the backyards and living rooms of home mission church communities, reaching children and parents for Christ. Twenty-two Nazarene collegians in three teams toured Wisconsin, spending two weeks each in 12 different locations. Their programs brought sunshine into the lives of hun-

dreds of children, and scores of families were reached in this major home missions emphasis.

The students were trained in puppetry, music, evangelism, group dynamics, and follow-up at the Youth in Mission training camp at Golden Bell, Colo. They began their efforts on June 23, holding four one-hour "Sunshine Clubs" in four different "backyard" locations in the community. During their stay at each church, they also conducted puppetry seminars, Sunday School teacher training, and led small-group Bible studies. The highlight of the event was a rally day on

the final Sunday, with Contact teams participating in the worship services. Children and adults alike learned about Christ's love, memorized Bible verses, and discovered ways they could serve Jesus.

Contact is a program unit of Youth in Mission. The program is sponsored by Youth Ministries, under the supervision of Mike Estep, Campus/Career program director. Contact is directed by Gary Sivewright, editor of *Bread* magazine and *Teens Today*. This year's "Sunshine Club" programs were written by Steve Pennington, special ministries consultant. □

## CONTACT



Jill Anderson  
MVNC



Michele Betz  
NNC



Cindy Folsom  
BNC



Timothy Lithgow  
PLC



Rodney Neighbors  
TNC



Holly Spragg  
ONC



Bruce Barnard  
BNC



Cecilia Dohrn  
BNC



Ruth Griffin  
ENC



Barb McClung  
ONC



Penne Phillips  
PLC



Bev Thornton  
MVNC



Shirley Beck  
MANC



Tim Elliott  
NTS



Rebecca Harmon  
ONC



Pamela McKean  
PLC



Scott Shattuck  
ONC



Jana Willison  
BNC



Dirk Ellis  
ONC



Eddie Jones  
TNC



Dana Michel  
NNC



Jackie Shaw  
BNC

## MARRIAGE ENRICHMENT TRAINING—OHIO

The Southwestern Ohio District hosted its second training retreat in cooperation with the denomination's Marriage and Family Life Office.

Couples who receive marriage enrichment training do so with the intent of establishing an ongoing equipping and nurturing ministry of marriages in the local church.

Three of the seven couples who attended were from the Southwestern

Ohio District: Barney and Karen Richardson, Newtonsville; Harville and Lois Duncan, Franklin; Roland and Carolyn Booher, Dayton. The other four participating couples were: Ronn and Connie Collier (New Carlisle), Northwestern Ohio; Richard and Cheryl Gatlin (Cleveland), North Central Ohio; Mike and Mary Ellen Murphy (Chillicothe), Northwestern Illinois; and Ken and Margaret Cullen (Flint), Eastern Michigan District.

Under the leadership of Arlan and Denise Hoskins, the Southwestern

Ohio District now has five clergy couples and two lay couples who are certified to lead marriage enrichment events. The Hoskinses are Southwestern Ohio District Marriage and Family Life directors.

For information on how your church or district can host a marriage enrichment experience, write Marriage and Family Life Ministries, 6401 The Paseo, Kansas City, MO 64131, or call (816) 333-7000, Ext. 364. □

—J. Paul and Marilyn Turner  
*Marriage and Family Life Ministries*



## NORTH AMERICAN INDIAN DISTRICT SHOWS PROGRESS

There are approximately one-half million native Americans living within the area of Oklahoma, Arizona, and



District Superintendent Julian Gunn (r.) is congratulated by Dr. Jerald D. Johnson, general superintendent, upon the reading of the annual report to the district assembly meeting in Albuquerque, N.M., in early June. Mrs. Gunn looks on with approval. The backdrop is a portion of the world's largest handwoven rug, made by the Nazarene congregation in Chilchinbeto, Ariz.



Miss Catherine Pickett (r.) retired as district treasurer after serving the North American Indian District for more than 36 years. She was presented air fare to the Banff NIROGA by the Indian Nazarenes for her outstanding service. Her final report was a classic case of efficient handling of district and general church monies in administering the North American Indian District.



The Gunn family enters the new automobile which had been parked on the front lawn of the gymnasium where the assembly was held. The 1976 pickup truck is shown head to head with the new sedan.



Johnnie Nells, district secretary, presents the bill of sale and a set of keys to a 1981 Delta Royale Diesel four-door sedan to replace the pickup truck driven 205,000 miles during the last four years of service by Superintendent Gunn.

New Mexico in the North American Indian District. In this district there are 30 Nazarene churches, 1,755 Nazarenes, and multiplied numbers of unreached native Americans, 25 percent of whom live in large metro areas and 67.3 percent of whom live in nonmetro areas.

District Superintendent Julian Gunn reported that three of the new mission churches are developing rap-

idly and have accepted budgets though not fully organized. Two other outreach areas are developing into mission status. The Indian District paid their General Budget in full and more than 90 percent of the Pensions and Benevolence Budget assigned, in addition to district budgets. They are moving steadily on a 10-year program toward self-support. □

—Church Extension Ministries

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Executive Board  
Box 30080, Station B  
Calgary, Alberta, Canada  
T2M 4N7

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Mrs. \_\_\_\_\_  
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## WILLIAMSONS CELEBRATE 50TH ANNIVERSARY

Dr. and Mrs. Gideon B. Williamson celebrated their 50th wedding anniversary on June 6.

Because of Dr. Williamson's declining health, the event was limited to a private celebration with the families of their sons, Joe and John, and their daughter, Maylou Cook. However, hundreds of congratulatory messages were received from friends around the world.

Upon his retirement from the general superintendency, the Williamsons enjoyed a new career as faculty members at Nazarene Bible College.

Within recent months he has published two books, *Holiness for Every Day* and *Models for Modern Ministers*. Audrey Williamson has been active as a teacher, writer, and convention speaker.

The Williamsons send their "thanks to hundreds of friends and fellow churchmen who remembered us on the occasion of our golden wedding anniversary," adding, "Our hearts are full of gratitude for such an outpouring of love."

Dr. and Mrs. Williamson now reside in Mesa, Ariz. ☐

## FOR THE RECORD

### DISTRICT ASSEMBLY REPORTS

#### NORTHWESTERN OHIO

The 22nd annual assembly of the Northwestern Ohio District met in Celina, Ohio. District Superintendent M. V. Scutt, serving under appointment, was elected for a four-year term. He reported the organization of the Covington, Ohio, First Church.

Presiding General Superintendent Eugene L. Stowe ordained Steven R. Baker, Daniel L. Mund, Ronald E. Robbins, Watson L. Scope, Daniel J. Wine, and William D. Witter.

Elected to the Advisory Board were elders Paul Aldrich, Ronald Bishop, and Douglas McAdams and laymen David Granger, George Jetter, and Clyde Lotridge.

Sue Fox was elected NWMS president; Michael Adams was elected NYI president; and

Paul Aldrich was elected chairman of the Board of Christian Life.

#### DAKOTA

The 13th annual assembly of the Dakota District met in Ellendale, N. D. District Superintendent Phillip Riley reported the organization of a church in Watertown, S. D. Upon the resignation of Rev. Riley, Rev. F. Thomas Bailey was elected district superintendent of the Dakota District.

General Superintendent Charles H. Strickland ordained Dan Turner, Thomas L. Shatzline, and V. Ralph Conaway.

Elders elected to the Advisory Board are Warren Koker and Glen Dayton. Laymen elected are Harold Lehrke and Steve Reisdorph.

Mrs. Judy Bailey was elected NWMS president; Rev. Larry Abbott was reelected NYI president; and Rev. Darrel Wiseman was reelected chairman of the Board of Christian Life.

#### NEW ENGLAND

The 74th annual assembly of the New England District met at Wollaston, Mass. District Superintendent William A. Taylor, completing the first year of an extended term, reported the organization of a new church in Willimantic, Conn.

Dr. V. H. Lewis, general superintendent, ordained Prescott Newhall and Astrid Park Smith, and recognized the credentials of Harold Francis Morgan.

Elected to the Advisory Board were elders Manuel Chavier and Neal O. McLain and laymen Alexander P. Cubie and Jasper R. Naylor.

Louise Clifford was elected NWMS president; Kathy Montgomery was reelected NYI president;

and Ronald M. Adams was elected chairman of the Board of Christian Life.

#### CANADA CENTRAL

The 46th annual assembly of the Canada Central District took place in Pefferlaw, Ontario. District Superintendent Lorne V. MacMillan, completing the second year of an extended term, reported.

Presiding General Superintendent V. H. Lewis ordained Glenn A. Reeder and Douglas B. Sedore.

Elders Glenn H. Boyce and Charles J. Muxworthy, and laymen Curt Harrison and Alex McLean were elected to the Advisory Board.

Mrs. Lorne V. MacMillan, NWMS president; Harold Walker, NYI president; and William E. Stewart, chairman of the Board of Christian Life, were reelected to their respective positions.

#### INTERMOUNTAIN

The 69th annual assembly of the Intermountain District convened at Nampa, Ida. District Superintendent Hoyle C. Thomas, completing the third year of an extended term, reported two new churches organized: Boise, Ida., Overland Church; and Burley, Ida., church.

General Superintendent Charles H. Strickland ordained Gary Johnson, Douglas Kugler, David McGarrah, and Ellis Penrod.

Charles E. Higgins, Clarence J. Kinzler, and Harold M. Sanner, elders, and Norman Garlington, Wally Howard, and Ralph Shoemaker, laymen, were elected to the Advisory Board.

The NWMS president, Mrs. Jo Kincaid; NYI president James B. Stewart; and chairman of the Board of Christian Life, Justin C. Rice, were reelected to their respective positions.



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Pictured at the recent Eastern Kentucky District Assembly (l. to r.) are Dr. Jerald D. Johnson, general superintendent; with ordinands Rev. Robert L. Sheets, Rev. Clifford Lawhorn, Rev. Charles A. Sparks, Rev. Thomas H. Collier; and District Superintendent John W. May.

#### EASTERN KENTUCKY

The 30th annual assembly of the Eastern Kentucky District met in Ashland, Ky. District Superintendent John W. May, completing the first year of an extended call, reported.

Dr. Jerald D. Johnson, general superintendent, ordained Charles Arthur Sparks, Clifford Henry Lawhorn, Robert Leroy Sheets, and Thomas Hugh Collier.

Elders John Dennis and Daniel Kunselman, with laymen Lewis K. Edwards and E. H. (Bob) Steenbergen, were elected to the Advisory Board.

Mrs. John W. May was reelected NWMS president; Rev. Vernon Adams was elected NYI president; and Rev. Norman Phillips was reelected chairman of the Board of Christian Life.

#### NEBRASKA

The 69th annual assembly of the Nebraska District met in Kearney, Neb. District Superintendent Jim Diehl, completing the first year of an extended term, reported.

General Superintendent Orville W. Jenkins ordained Stephan Love, Dallas McKellips, Jr., and Donald Studley.

Herbert Ketterling and Paul Marshall, elders, and Jim Noffsinger and Blaine Proffitt, laymen, were elected to the Advisory Board.

Pat Westlund was elected NWMS president; Steven Sisson was reelected NYI president; and C. Howard Wade was reelected chairman of the Board of Christian Life.

#### CHICAGO CENTRAL

The 77th annual assembly of the Chicago Central District met in Bourbonnais, Ill. District Superintendent Forrest W. Nash, reelected for a one-year term, reported.

General Superintendent V. H. Lewis ordained Randy Hill, Glenn Amerson, James Farber, Robert Standifer, Thomas Lorimer, and George Lyons. Elder's orders of William W. Bell were recognized.

Elected to the Advisory Board were elders E. Keith Bottles, R. J. Cerrato, and John J. Hancock. Laymen elected were George Garvin, Willis Snowbarger, and Lon Williams.

Mrs. Forrest W. Nash was reelected NWMS president; W. J. (Woodie) Stevens was elected NYI president; and G. A. (Jerry) Parker was reelected chairman of the Board of Christian Life.

#### NEW MEXICO

The 68th annual assembly of the New Mexico District met in Albuquerque, N.M. District Superintendent Harold W. Morris reported a new church organized: Albuquerque Rio Vista, Grants, and officially announced his retirement. Leon F. Wyss was elected to succeed him as district superintendent.

Presiding General Superintendent Charles H. Strickland ordained Alvin Earl Bunting, David

Lee Foster, Edwin Wesley Kneeland, Terry Tim Maloney, Terry Lee Padilla, Donald Eugene Sides, Kenneth Paul Yocom, and Stanley Keith Yocom.

Elders Dudley B. Anderson and Joseph D. Wright and laymen Tom Battin and David Petty were elected to the Advisory Board.

Mrs. Cleon (Mary) Schultz was reelected NWMS president; Terry L. Padilla was elected NYI president; and Howard E. Hays was elected chairman of the Board of Christian Life.

#### MOVING MINISTERS

QUINCY O. ANGIER from associate, Eugene (Ore.) Fairfield, to Hood River, Ore.

F. THOMAS BAILEY from Sapulpa, Okla., to district superintendent, Jamestown, N.D.

ROBERT E. BAUER from Oakridge, Ore. to Eugene (Ore.) Fairfield

DONALD E. BURNES from New Albany, Miss., to missionary, Japan

ARLIN C. CHESNEY from Griggsville, Ill., to Shelbyville, Ill.

VERLIN E. CHIPP to Clinton (Ia.) Calvary

JACK CHRISTNER from Bradford, Pa., to evangelism

KENT R. DAVIS from student, Nazarene Theological Seminary, Kansas City, to associate, Wichita (Kans.) Linwood

STEPHEN W. DILLMAN from associate, Pittsburgh (Pa.) South Hills, to Edison, N.J.

LESLIE L. ELLIS from Paradise, Kans., to Reedsport, Ore.

MELVIN C. ESSEX from Mulvane, Kans., to Ulysses, Kans.

STANLEY C. GERBOTH from Crawfordsville, Ind., to associate, Chicago First

ROBERT L. GILPIN from Stephenville, Tex., to Denver City, Tex.

ROY A. GREEN to Caldwell (Ida.) Canyon Hill

TALMAGE N. HAGGARD from associate, Indianapolis (Ind.) Westside, to Trenton, N.J.

ROBERT W. HALE, SR., from Farmer City, Ill., to Erie, Ill.

ALLEN P. HEALD from student, Nazarene Theological Seminary, Kansas City, to Atchison, Kans.

JAMES R. HEALY from student, Nazarene Theological Seminary, Kansas City, to Castro Valley (Calif.) Edenvale

PAUL W. HICKS to High Point (N.C.) Calvary

BOYD D. HILL from Huguley, Ala., to LaGrange, Ala.

RANDY S. HILL from Sullivan, Ind., to New Lenox, Ill.

JAMES M. KELLEY from Keene, N.H., to associate, Vallejo (Calif.) First

BENJAMIN D. LEMASTER from evangelism to Santa Maria (Calif.) First

MARK A. LINER from Shreveport (La.) Southern Hills to Pine Bluff (Ark.) Oak Park

WARREN A. MACEACHERN from Somerset, Pa., to Bradford, Pa.

PAUL D. MORLEY to associate, Colorado Springs Trinity

RICHARD G. OLIVER from associate, North Little Rock (Ark.) Grace, to Perryville (Ark.) Emmanuel

HARLIE E. PATTERSON to Mena, Ark.

DAVID M. PHILLIPS from Sunnymead, Calif., to Apple Valley, Calif.

ROBERT M. ST. CLAIR from Milford, Ill., to Kankakee (Ill.) Eastridge

RAYMOND SEWARD from student, Nazarene Bible College, Colorado Springs, to Roanoke Rapids, N.C.

CALVIN SIZELOVE from student, Nazarene Bible College, Colorado Springs, to Sparta, N.J.

GEORGE E. SMITH from Adrian (Mich.) Madison, to Dearborn (Mich.) First

DWIGHT D. SWANSON from student, Nazarene Theological Seminary, Kansas City, to Manchester (England) First

L. DEAN THOMPSON from Eufaula, Okla., to associate, Rogers, Ark.

WILLIAM A. TOLBERT to Jackson (Mich.) Grace



Pictured at the New Mexico District Assembly (front row l. to r.) are: retiring District Superintendent Harold W. Morris with ordinands Rev. and Mrs. Terry Padilla, Rev. and Mrs. David Foster, and Dr. Charles H. Strickland, presiding general superintendent; (middle row): ordinands, Rev. and Mrs. Alvin Bunting, Rev. and Mrs. Kenneth Yocom, Rev. and Mrs. Stanley Yocom; (back row): ordinands, Rev. and Mrs. Terry Maloney, Rev. and Mrs. Edwin Kneeland, and Rev. and Mrs. Donald Sides.



SIDNEY L. TUCKER from student, Nazarene Theological Seminary, Kansas City, to Elwood, Ind.  
 STANLEY J. UNSETH from LaJunta, Colo., to Vancouver (Wash.) Fourth Plain  
 L. DALE WANNER to Williamsburg, Va.  
 GREGORY WHITE from Smith Center, Kans., to associate, Pampa, Tex.  
 GARY A. WILLIAMSON from associate, Hutchinson (Kans.) Bethany, to Smith Center, Kans.  
 RONALD G. YOUNG from Pittsburgh (Pa.) Terrace, to Poughkeepsie, N.Y.

## MOVING MISSIONARIES

STANLEY DOERR,\* Swaziland, Field Address: P.O. Box 14, Manzini, Swaziland  
 LOIS DRAKE, Swaziland, Furlough Address: Nazarene Indian Camp, 11247 Indian Lake Drive E., Vicksburg, MI 49097  
 DAVID FAHRINGER,\* Swaziland, Furlough Address: c/o Mr. Pascal Warmouth, Rte. 5, Boonesboro Rd., Richmond, KY 40475  
 DAVID FRALEY, France, Field Address: 29 Rue des Peurpliers, Parc Du Port Royal, Voisinle-Bretonneux, France 78190  
 JAMES JOHNSON, Samoa, Field Address: P.O. Box 818, Pago Pago, American Samoa 96799  
 DR. HOWARD MILLER,\* Swaziland, Field Address: P.O. Box 14, Manzini, Swaziland  
 ROBERT PERRY, Swaziland, Furlough Address: Rte. 1, Box 114, Lanett, AL 36863  
 DR. VERNON VORE, Papua New Guinea, Field Address: P.O. Box 456, Mount Hagen, WHP, Papua New Guinea  
 EVELYN WIENS, Republic of South Africa North, Furlough Address: 7660 116 A St., Delta, B.C. V4C 5Y4, Canada

\*Specialized Assignment Personnel

## ANNOUNCEMENTS

The newly formed congregation of the **Silver City, N.M., church** desires to learn the names of any friends or relatives of fellow Nazarenes in the area, or of any who is moving here in the near future. Contact Rev. Don Schink at P.O. Box 1424, Silver City, NM 88061.

On August 30, members of the **St. Croix Falls, Wis., Calvary Church** will celebrate the 45th anniversary of the organization of the church. All members, former members, former pastors, and friends are cordially invited to attend the morning and evening services and participate in a potluck dinner following the morning service. For further information, contact Rev. Donald Blodgett, St. Croix Falls, WI 54024, phone 715-483-3696; or the church secretary, phone 715-483-3106.

## RECOMMENDATIONS

REV. UDELL G. MOSS is entering the full-time field of evangelism. After serving the St. Louis Ferguson Church from founding and for 31 years, he has great experience in all sizes of churches. He has been an evangelistic pastor, holding many revivals and speaking at many conventions. You may contact him at 1335 N. Elizabeth, Ferguson, MO 63135, 314-524-3834. —Arthur E. Mottram, Missouri district superintendent.

REV. ROBERT L. DIXON, pastor of Huntington First Church on the West Virginia District, entered the field of evangelism as of July 1, 1981. He is a capable preacher of the Word and a soul winner. I am pleased to recommend him as an evangelist. He may be contacted at 1812 5th Ave. S.W., Decatur, AL 35601. —M. E. Clay, West Virginia district superintendent.

I am pleased to recommend VEL AND ARLENE SUTTON for the work of full-time evangelism with children and youth. They have done excellent work in the district children's camps and in several churches. They are available for vacation Bible schools, children's crusades, or a service of child evangelism. They present an

interesting variety of music, puppets, felt board, and object lessons. They are active members of the North Jacksonville Church. You may contact them: SONRISE ALIVE, Family Life Ministry, 2335 Soutel Dr., Jacksonville, FL 32208. (904) 765-2533 —Jonathan T. Gassett, North Florida district superintendent.

Evangelists may be reached through the Department of Evangelism's toll-free number, 800-821-2154

## VITAL STATISTICS

### DEATHS

MISS MINNIE BALDWIN, 87, died June 6 in Uniondale, N.Y. Funeral services were conducted by Rev. Clifton T. Matthews. Surviving are two sisters.

ALBERT L. DANIEL, 71, died Feb. 9 in Speedway, Ind. Funeral services were conducted by Rev. David F. Krick. He is survived by his wife, Juanita; two sons, Ronald and Dennis; four grandchildren; and one brother.

MRS. IRENE DeBOARD, 80, died June 21 in Colorado Springs, Colo. Funeral services were conducted by her nephew, Rev. Udell Moss, in Collinsville, Ill. Surviving are her daughter, Mrs. Velma Baldrige; one sister; and one brother.

BENJAMIN M. DUARTE, 86, died June 5 in


Brockton, Mass. Funeral services were conducted by Rev. Robert W. Jackson and Rev. Manuel Chavier. He is survived by his wife, Ruth; one son, Eugene; several grandchildren; and 13 great-grandchildren.

REV. CHARLES E. HADEN, 72, died June 6 in Owensboro, Ky. Funeral services were conducted by Rev. Coolidge Grant and Rev. William Castlin. Rev. Haden pastored churches in Kentucky, Mississippi, West Virginia, and Georgia, and had evangelized for 26 years. Survivors include his wife, Grace; one son, Charles Lee; one daughter, Sue; a stepson, W. G. Roberts; and eight grandchildren.

ROBERT EVERETT HAUN, 82, died June 21 in Colorado Springs, Colo. Rev. J. Donald Freese conducted the funeral services. Survivors include his wife, Lois; one daughter, Bonnie; one brother; and one sister.

REV. J. P. INGLE, 88, died May 23 in Grand Prairie, Tex. Funeral services were conducted by District Superintendent W. M. Lynch and Revs. W. M. Dorrough and Robert B. Williams. Interment was in Dallas, Tex. Rev. Ingle united with the Church of the Nazarene in 1911 and served 65 years in the ministry in 31 churches on 10 districts. He is survived by his wife, Rosa Lee; 2 sons, J. Lewis and Roy G.; 2 daughters, Geneva Johnson and Adalene Cozby; 12 grand-

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children; 12 great-grandchildren; 3 sisters; and 2 brothers.

ROWENE (TAYLOR) REEDY, 48, died July 1 in Wichita, Kans. Funeral services were conducted by Dr. Roger Frederickson. She is survived by her husband, Don; one son, Mike; one daughter, Sherry Roller; her parents; and three sisters.

REV. MRS. OPHA HARRIS ROBINSON, 76, died Feb. 13 in Erin, Tenn. Funeral services were conducted by Revs. Bob Mitchell, A. H. Johnson, and Oliver Huff. Rev. Robinson organized and built the Elizabethton, Tenn., church. Surviving are her mother, five brothers, and seven sisters.

JAMES (BUD) L. SCROGGINS, 89, died March 18 in San Gabriel, Calif. Funeral services were conducted by Rev. William Randall in Whittier, Calif. He is survived by 1 son, Howard; 2 daughters, Yvonne Reder and Theresa Boughton; 13 grandchildren; and 26 great-grandchildren.

ORVILLE F. SMYTH, 60, died June 23 in Mancelona, Mich. Funeral services were conducted by Rev. Burkett and Rev. James J. King. He is survived by his wife, Katherine; one son, Kelly; and several brothers and sisters.

FANNY WHITNEY, 83, died March 17 in Little Rock, Ark. Funeral services were conducted by Rev. Melvin DeBries. Interment was in Glendora, Calif. She is survived by two sons, David and Phillip; five grandchildren; and four great-grandchildren.

JAMES R. WILLIAMS SR., 74, died April 2 in Lima, Ohio. Funeral services were conducted in New Hampshire, Ohio, by Rev. Clarence Barror. Surviving are his wife, Martha; one daughter, Mrs. Sue Fox; and three sons, James, Jr., Ray, and Lon.

#### BIRTHS

to DAVID AND JOYCE (TOMOSON) BAKER, Grand Island, Neb., a girl, Susan Kay, June 19  
to DEAN AND MYRNA (APPGATE) BALL, Garden City, Kans., a boy, Logan David, June 18  
to TOM AND SUZY (HOSEY) BENNETT, Cherryvale, Kans., a boy, Samuel Allen, June 26  
to FRED AND CHARLOTTE (DODDS) BROWN, Olathe, Kans., a boy, Joel Donald, June 11

to DAVID AND PAMELA (LANCE) CLAYTON, Arlington, Va., a boy, Jeffrey David, June 23  
to REV. LARRY AND DEBBIE DENNIS, Trenton, Ohio, a boy, Andrew Kyle, June 29  
to REV. TIMOTHY AND ARDITH (PLEYER) EYRING, Aliquippa, Pa., a girl, Allison Dorene, June 4

to SPENCER AND TAMI (WALKER) FAUST, Many, La., a girl, Amber Cheree, June 15  
to BRUCE E. AND PHYLLIS A. (ROGERS) GARDNER, Altamonte Springs, Fla., a boy, Bruce Eric, May 30

to KIRT AND DEBORAH (DOOLEY) HEN-



August 23  
"Tried and Trusting"  
August 30  
"Worship in Truth"  
September 6  
"Shout for Joy!"

by W. E. McCumber, speaker

# NEWS OF RELIGION

## CHURCH-STATE EXPERT SEES ROLE FOR RELIGION IN SCHOOLS.

Religion could play a "constitutionally sound" role in American public schools as long as it does not foster school-sponsored worship or religious education, according to a Baylor University expert on church-state relations. Dr. James E. Wood, Jr., director of Baylor University's J. M. Dawson Studies in Church and State, and former executive director of the Baptist Joint Committee on Public Affairs, believes there is a proper place for religion in the public schools and thinks he has a solution which will satisfy Supreme Court experts who say any legislation allowing for such a plan will be struck down on First Amendment grounds.

He referred to comments by a recent lecturer at Baylor, Dr. Leo Pfeffer, a renowned jurist and expert on Supreme Court issues. In his remarks, Dr. Pfeffer said that "separation of church and state must be maintained at all costs." The basic principle at stake is safeguarding a pluralistic society, as opposed to satisfying a special interest group, he explained.

However, this principle need not deny the role of religion in American academic life, Dr. Wood maintains. Dr. Wood emphasizes that although the Supreme Court has ruled out state-sponsored prayer and Bible reading in the public schools and has also denied the constitutionality of providing religious education in the public schools, the court has "explicitly emphasized for more than three decades that teaching about religion is an integral part of secular education."

## NICARAGUAN PRIME MINISTER REQUESTS NEW TESTAMENTS.

Nicaragua's Prime Minister Tomas Borge has requested 100,000 Spanish New Testaments to help newly literate people in his country, according to a report reaching the American Bible Society in New York.

The New Testaments are in the common language Spanish Version called *Dios Llega Al Hombre* and are being printed in Colombia.

The distribution program requested by the prime minister concludes a year-long massive nationwide literacy program.

Nicaragua's new government, which took office after the 1979 civil war, undertook the literacy campaign, and an estimated 800,000 people have learned to read and write.

## POLISH LANGUAGE FILM SERIES RELEASED BY MOODY INSTITUTE.

The Moody Institute of Science (MIS), a division of the Moody Bible Institute in Chicago, recently released six Polish-language films for distribution in Poland.

Part of the "Sermon from Science" series, these pictures present subjects ranging from "the human body" to "an examination of bees" to "the universe." All are presented in a Creationist framework.

"What we want to do is show people that the God of creation and the God of the Bible are the same God," says Peter Margosian, MIS director of distribution. "We want people to see that just as there are laws for the physical world, there are laws for the spiritual world."

Margosian reports a very "enthusiastic" response from Christians in Poland; as well as from those in Romania, Yugoslavia, and the USSR, where films are also distributed. An English version of this series is available in the United States.

Because of the "very specific" Christian message in each film, open distribution is not possible in communist countries. "There is a danger of ministries reaching into politically unstable areas," Margosian explains. MIS produces and distributes films in 25 languages to 130 countries, worldwide. Presently there are 18 titles in the "Sermon from Science" series.



DRICK, Momenca, Ill., a boy, Brendan David, June 5

to MIKE AND LYN (BROOKS) PARKS, Eureka, Kans., a boy, Jason Michael, June 12

to CRESTON AND SHARON (CHAMBERS) SHMIDT, Nashport, Ohio, a boy, Troy Dee, May 21

to RICHARD AND CINDY (BEARDSLEE) STEVENS, Lexington, Ky., a boy, Benjamin Richard, June 2

to MEL AND CHERYL (HARRISON) THOMPSON, Nashville, Tenn., a girl, Lisa Brooke, June 25

to REV. GENE AND DORENE (WATROUS) TURNER, Portland, Ore., a boy, Kevin Michael, April 30

to REV. RAYMOND AND LIL (EARLS) WISNER, Maryville, Calif., a girl, Sallee Dalene, June 27

#### MARRIAGES

SONDRA LYNN RILEY and JAMES SCOTT SMITH at Olathe, Kans., June 5

JANET GOULD and TOD WINTERS at Greenfield, Ohio, June 6

ANGELA McNABB and LARRY SPAULDING at Amarillo, Tex., June 6

LINDA LEE BURLISON and DOUGLAS WALTER CRAWFORD at Pasadena, Calif., June 20

LAURENA FAYE READ and ROBERT TIMOTHY TOLBERT at Camas, Wash., June 20

#### ANNIVERSARIES

MR. AND MRS. FRED BURCH celebrated their golden wedding anniversary Sunday, July 5. Fred Burch and Ida Forbes were married June 26, 1931 in Clovis, N.M.

They have four children: Rev. Bill Burch,

Bethany, Okla.; Bob Burch, Marge Thornton, and John Pruitt of Clovis. The children hosted a reception honoring their parents in the fellowship hall of Clovis First Church.

MR. AND MRS. OTIS SHIPPEY celebrated their 50th wedding anniversary on March 26 with a reception at Nacogdoches, Tex. First Church, hosted by their children and grandchildren.

#### DIRECTORIES

**BOARD OF GENERAL SUPERINTENDENTS**—Office: 6401 The Paseo, Kansas City, MO 64131. William M. Greathouse, Chairman; Orville W. Jenkins, Vice-chairman; Jerald D. Johnson, Secretary; V. H. Lewis, Eugene L. Stowe, Charles H. Strickland.

# THE ANSWER

## CORNER

Conducted  
by W. E.  
McCumber,  
Editor

**Writers frequently quote William Barclay. On the radio, I heard a man say that before Barclay died he wrote his autobiography. In this book Barclay says he does not believe that the Bible is the Word of God, nor does he believe that Jesus is the Son of God.**

**Is this true? If it is true, why do Nazarene writers quote Barclay?**

I have not checked Barclay's autobiography for the accuracy of the charge. However, I know that he has a commendable discussion of Jesus as "the Son of God" in at least one of his books which I have read with profit.

I can answer your question, however, without difficulty. Writers quote Barclay because he has a lot of good things to say in very helpful ways, whatever his theological deficiencies in some areas.

The notion that one should not quote an author unless he is totally orthodox would surprise the apostle Paul. He quotes approvingly from pagan sources, and his quotation has become part of the Bible (Acts 17:27-29; Titus 1:12-13). Truth is truth, whoever tells it, and Christianity has nothing to fear from the truth.

If we only quoted scholars who were right all the time about everything, it would bring quotation to a screeching halt, for not even "giants" among conservative, evangelical scholars are always right. To quote a man where he is right does not mean that we endorse him where he is wrong. □

**The 20 cities that Solomon gave to Hiram for his help in building the temple—are these the cities the PLO is fighting for?**

According to 1 Kings 9:11, the 20 cities given to Hiram were "in the land of Galilee." Hiram was displeased with them, and gave them back (2 Chronicles 8:2).

Since they are not identified, and may not all exist today, I can't say the PLO is fighting for them. The PLO wants more than Galilee. It wants the whole of Palestine for the Arabs. □

**The Manual says that "Entire sanctification . . . is wrought instantaneously by faith." The New Compact Bible Dictionary says "Sanctification . . . begins at regeneration and is complete when we see Christ."**

**As for me, I had to work to overcome the sinful nature. Many hours of prayer have helped tremendously; however, I cannot consider myself completely sinless in the sight of God.**

**How is sin related to entire sanctification?**

Sanctification is a process which does have its commencement at regeneration and its consummation at Christ's return. "Entire" sanctification is a crisis with the process, a moment when faith embraces the promise of cleansing from all—even inward—sin. Before and after that crisis of cleansing there is a process of growth in grace. "Entire" has reference to a complete deliverance from "inbred" sin, and not to complete holiness of life, which requires growth, discipline, and, finally, a release from the infirmities of mind and body that now prevent the holiest of men from doing perfectly the will of God, a release that awaits the resurrection.

Nowhere does Scripture teach that a sinful nature is overcome by our own work, even so noble an exercise as prayer. Sin is cleansed from our inner lives by the merit and power of the atoning death of Christ, as the Holy Spirit makes real within us what Christ provides for us on the Cross.

Your aversion to "sinless" was shared by Wesley, who firmly believed that we can be here and now delivered from all "tempers" contrary to love, but also believed that the holiest of men fall short of the perfect will of God because of their infirmities of mind and deficiencies of knowledge and judgment. But Wesley taught—and our *Manual* follows him here because those who wrote our Articles of Faith were convinced he was right biblically—that we are made and kept pure from sin, not by our moral struggles, or good works, but through faith which simply appropriates the work of Christ for us and of the Spirit in us, as this sanctifying work is promised in Holy Scripture.

Sanctification, like regeneration, is part of God's saving work, and salvation, from first to last, is not by works but by faith. □



# NEWS OF EVANGELISM

**Edmonton, Alberta:** The **Beverly Church** recently had a revival with *Rev. Luther Collins*. It has wonderfully changed the church. People sought the Lord in almost every service for forgiveness, for holiness of heart, and for physical healing. There were real miracles of change through the "touch of God." □

—C. V. Cornish, *pastor*

**Marseilles, Ill.:** The church recently had an inspiring and encouraging revival with *Evangelist and Mrs. L. Thurl Mann*. Attendance was excellent, prayers were answered, and many spiritual victories were won. □

—Duane Kaufman, *pastor*

**Austin, Tex.:** **Grace Church** recently had a revival with *Rev. Gary Haines* as evangelist/song evangelist. Many of the church members received spiritual help. New people were at the altar for salvation. Several were sanctified. There were many seekers at the altar in each service. Brother Haines sang and preached with the Spirit's anointing. His messages on holiness were clear, scriptural, and penetrating. □

—Harry L. Evans, *pastor*

**Aurora, Ill.:** **First Church** experienced a Holy Spirit-anointed revival with *Evangelist J. C. Crabtree*. Many came to know the Lord in saving and sanctifying fullness as the Word was brought forth in old-fashioned, Holy Spirit convicting style. The ministry of *Rev. Crabtree* was uplifting and inspiring to the church. Eight people were sanctified in the services, and many saved for the first time. □

—John L. Kizzee, *pastor*

**Brownvale, Alberta:** God recently came in His glory upon the church through His servant, *Evangelist Hugh Gorman*, during 10 days of blessed and powerful preaching of the Word. Through His holy anointing, the Word spoke to every needy heart, new people were saved and reclaimed, old people discovered new desire for a closer walk with the Lord. Every life has been enriched, and new vision received through this exciting time of revival, giving impetus for new growth. □

—Doug Russell, *pastor*

**Red Bluff, Calif.:** **First Church** recently concluded a series on prophecy with *Rev. Kenneth Wells* as the speaker. *Rev. Wells* celebrated his 86th birthday during these meetings. *Rev. Lily Wells*, his wife, served with

him in reading the texts and scripture, because of his failing eyesight. The congregation was stirred, and a man for whom much prayer had been offered, found the Lord. *Rev. Wells* was truly used of God, and the services were well attended. □

—Frank L. Dabney, *pastor*

**Albany, Ky.:** **First Church** recently experienced an outstanding week of revival with *Evangelist Dale Martin*. There were five people sanctified, one saved, and the church was revitalized. The people responded in giving the best revival offerings each night and the best Sunday morning offering ever remembered. □

—Daryl E. Hodge, *pastor*

**North Battleford, Saskatchewan:** This new home missions church on the Canada West District experienced a deep moving of God's Spirit during a "New Life Services" week of May 5-10. Average attendance was 23, but 15 people sought God and found definite victory. Marriages were mended. God wonderfully used the ministry of *Rev. Luther Collins*. □

—Roy D. Kanhai, *pastor*

**Reading, Pa.:** "It's Beginning to Rain," was the theme chorus *Evangelists Calvin and Marjorie Jantz* recently used for the revival at **Calvary Church**. The Holy Spirit sent refreshing rains upon us night after night, service after service.

The Jantzes were the right people at the right time, used to spark a beautiful outpouring of the Holy Spirit. Definite conversions took place—one a young Catholic lady. Backsliders found forgiveness, others sought and received the fullness of His Spirit.

The family service on Sunday morning was beautiful as *Mrs. Jantz* preached the word. *Rev. Jantz* closed the service out on Sunday night with a beautiful time around the altar with the people. □

—Clair H. Fisher, *pastor*

## THE CHURCH SCENE

**Rolla, Mo., First Church** recently held a mortgage-burning, with *Pastor Don C. Farnsworth*, *Mr. William Seal*, and *Dr. Royce Thomas*, church board secretary, participating. The \$8,500 left owing on a \$20,000 note was paid in full by an anonymous layman in the church. This layman also paid the 1981 Pensions and Benefits Budget of \$800.

**First Church** relocated on 10 acres in 1979, with a total debt of \$140,000.



**Pastor James M. Raum**, of the **Lakeview, Ore., church**, holds a \$5,000 cashier's check to be used on their building fund. It was sent anonymously after a lady called and informed him of her intent to give some money to the building fund. The **Lakeview church** is an "Oregon Church Planting" that presently meets in a Day Care Center for services Sundays and Wednesdays.

This layman's generosity has permitted the church to use the \$631 monthly payment of the \$20,000 note on the principal of the \$120,000 note. The church also received \$700 from a couple who are not members of either the church or community. This inspired relatives, who are members of the church, to give an additional \$300.

The men of the church organized a

### MEMO

to church board members:

What is your church doing to help your pastor proclaim God's timeless truth to today's society? He may learn the process at seminary, but today's communication channels continue to change.

What ways can you help? One way might be for your church to provide a *continuing education allowance* in the annual budget. This provision would enable your pastor to purchase books, or attend seminars or classes dealing with various aspects of ministry. You would be reassured to know your doctor had just attended a seminar on how to treat your particular physical need. Are your spiritual needs any less important?

By the way, a continuing education allowance should be considered an expense of the local church, rather than a part of the pastor's salary.

You are to be commended if your church already has provided a continuing education allowance for your pastor. You probably are reaping the reward of more relevant preaching.

—Pensions and Benefits Services

Saturday morning prayer group over one year ago. They specifically began praying for answers to the financial dilemma of the church, having only 44 "active" members. God began to answer our prayers, and He is continuing to do so. □

Sunday, June 7, the **Circleville, Ohio**, church honored the nine octogenarians of their congregation. The Senior Adult Choir sang and Pastor William Hill delivered an appropriate message. After the morning service, the guests of honor were treated by the congregation to a carry-in dinner in the church multipurpose center.

Each of the octogenarians was able to attend at least one service during that special day. Those honored were Mr. and Mrs. Earl Carter, Mrs. Bessie Hill, Mr. Edgar Newland, Rev. and Mrs. A. E. Pusey, Mrs. Edith Russell, Mr. Harry Salsbury, and Mrs. Dorothy Snyder. □

### NEW CHRISTIAN RETIREMENT CENTER

Westside Christian Retirement Village sponsored by the Indianapolis Westside Church, will be ready to open this fall. The four-story, fireproof complex includes 160 independent-living apartments, a modern activity center, and 40-bed health care facility.

This "living care" facility provides independence, security, senior adult fellowship, and activities. The full-service health care center provides physical and occupational therapy when it becomes needed.

Medical Facilities, Inc., of St. Louis, Mo., is the consultant firm and will provide professional management. The Village is financed by industrial revenue bonds issued by the city of Indianapolis.

Rev. R. B. Acheson is the pastor of the Westside Church. For information, write Westside Christian Retirement Village, 8616 W. 10th Street, Indianapolis, IN 46232. Phone (317) 271-1020 or 271-7607. □

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On Sunday, May 3, the Covington, Ohio, church was officially organized. The church had its first worship service August 24, 1980, at the Covington Elementary School. The church has had services at its present location at 110 E. Broadway, Covington, Ohio, since November 9 of last year. The Troy church and the Tipp City church gave vital support to the new Covington church. The special speaker for the service was Rev. M. V. Scutt, superintendent of the Northwestern Ohio District. Rev. Scutt challenged the 63 in attendance with a message about knowing God's will as a church. At the conclusion of his message, Rev. Scutt received into membership the first 17 charter members. Those who were received into membership were: Pastor Robert W. Ralph, Carla Ralph, Nora Knox, Darlene Haines, Nancy Brown, Melissa Brown, Marvin Wackler, Marilyn Wackler, Erma N. Clark, Kenny Wackler, Shirley Wackler, Charles Clark, Senta Clark, David L. Miller, Shelia P. Miller, Ed Langston, and Linda Fannin. Rev. Charles Tayler, pastor of the Covington Church of the Brethren, gave the morning prayer for the service and represented the Covington Ministerial Association. Rev. Scutt and Ed Langston provided the special music.



Westside Christian Retirement Village, Indianapolis, Indiana



### HANCOCK ELECTED DISTRICT SUPERINTENDENT OF ILLINOIS



Rev. John J. Hancock was elected superintendent of the Illinois District on July 22 during the 38th annual assembly in Springfield, Ill. Rev. Hancock has pastored Kankakee, Ill., First Church since 1973. He succeeds Dr. James Hunton who has served as Illinois district superintendent since 1972.

Rev. Hancock is a member of the Chicago Central District Advisory Board and the Board of Trustees of Olivet Nazarene College. He has served as president of the General NYPS (1964-68) and on the General NYPS Council (1960-64). Prior to his Kankakee pastorate, he pastored churches in West Virginia: Charleston Davis Creek, Dunbar, Huntington Central, and Handley. He is a graduate of West Virginia Institute of Technology (Montgomery) and did graduate work in sociology at Marshall University in Huntington, W. Va.

Rev. Hancock is married to Venita Linkus. They have five children: Jerome, Lubbock, Tex.; Michael, Brunswick, Ohio; Brooksie Smith, Olathe, Kans.; and Timothy and Catherine, Bradley, Ill.

—NCN

### NAZARENE FAMILY LOSES SON IN HYATT TRAGEDY

Mr. and Mrs. Bartels, longtime members of the Olathe, Kans., College Church, lost their only child in the recent tragedy at the Hyatt Regency Hotel in Kansas City. Their son, William III, and his wife, Bonnie, were in the lobby of the Hyatt Regency celebrating Bonnie's 39th birthday when the accident occurred.

Shortly after the accident Dr. Paul Cunningham, pastor of the Olathe College Church and presently serving as chaplain of the Olathe Police Department, was asked to proceed to the Hyatt Regency to counsel with the injured and family members at the scene. Pastor Cunningham arrived at

the temporary morgue facility at the hotel where he said 40 bodies had already been received. After doing all that he could in the morgue, he was asked to help comfort those still on the main floor of the lobby. For the next seven hours, Pastor Cunningham counseled and prayed with survivors who were still trapped beneath the rubble. Although they could not see each other, they continued to communicate in encouragement and prayer.

Pastor Cunningham said that as he reflected on the tragic events of the evening, he was impressed by one thought: "There are very few things in life that are important. The top priority is being ready to go, and the need for Christians to pour out their lives to help every man, woman, and child to be ready to go!"

—NCN

### LOS ANGELES CHURCH EXPERIENCES RAPID GROWTH



Los Angeles Grace Church is growing so fast that Pastor Roger Bowman has been literally crowded out of the parsonage. The church operates a Christian grade school on the church property near the Watts district in Los Angeles; in June alone, 15 new families were won to the church.

It now appears that 270 children will enroll in the school in September. The Bowmans have vacated the nearby parsonage to provide more space. However, estimates are that it will take at least \$20,000 to make minor repairs and provide additional facilities such as restrooms to handle the anticipated enrollment.

Los Angeles Grace is an Approved Ten Percent Missionary Special of the Church of the Nazarene. Contributions can be sent to Dr. Norman O. Miller, General Treasurer, in Kansas City, designated for Los Angeles Grace Church.

Rev. Bowman, the pastor, served for five years as director of Outreach for the Department of Home Missions, now called Church Extension Ministries.

—NCN

### DR. DONALD OWENS TO PHILIPPINES

Dr. L. Guy Nees, director of the Division of World Mission, was at the Kansas City International Airport on July 6 to see Dr. and Mrs. Donald Owens and daughter Dorothy off to their new residence in the Republic of the Philippines.

Dr. Owens has accepted the position of regional director for Asia and the South Pacific for the Division of World Mission and will live in the Philippines as a central location from which he will make frequent visits to the mission areas under his supervision.

Dr. Donald Owens holds the M.A. and Ph.D. degrees from the University of Oklahoma and three degrees from Bethany Nazarene College. He was the first Nazarene missionary to Korea in 1954, and was founder and director of the Nazarene Bible College there. After 12 years in Korea, Dr. Owens became professor of missions at Bethany Nazarene College before coming to fill a similar position at the Nazarene Theological Seminary in 1974. During these later years, Dr. Owens gave two short periods of service to the church in Korea.

Dr. Owens is the second regional director to take residence in the area of his responsibility. Dr. Richard Zanner moved to Johannesburg, Republic of South Africa, in 1980, where he is regional director of the African districts of the Church of the Nazarene.

At the present time the Division of World Mission has three men serving as regional directors; the third being Dr. James Hudson who is director for the Caribbean, Central and South America, and Mexico.



Pictured (l. to r.) are Dr. L. Guy Nees and Dr. Donald Owens.



## The Mail Bag

WHERE CORRESPONDENCE IS CONCERNED, editors are never lonely. The mail pours in, and a fellow had better not read it before he has his devotions. Human nature being what it is, for every one pat on the back, you get two left hooks and a right cross to the chops.

Sidney Harris had a column recently about "Questions I never expect to hear the answer to." One of the questions: "Why is it that the most offensive, vituperative and uncharitable letters a columnist receives are from readers who hasten to identify themselves as religious?" I understand his question.

An editor's job would be Dullsville without his sometimes volatile mail. Who could enjoy work that was no more exciting than shuffling sentences and resetting displaced commas? The day is perked up by a letter strongly pro or con.

Letters betray the whimsical, unpredictable, and illogical elements of human nature, the very traits that keep people from being cookie-cutter dullards. I got one from a woman who was angered by something I wrote about secret orders. She closed it with these hot words: "Listen, Buster, if I do go to hell for attending my lodge"—which I had neither said nor implied—"I'll be waiting to meet you at the depot when your train rolls in."

Another woman took offense at an anti-smoking editorial. She said, "I dislike opinionated people," and then proceeded to fill several pages with her own very forthright opinions.

When my picture was used in the *Herald*, a woman, upset by something I had written, said in her letter, "I see you wear glasses. You probably wore out your eyes gawking at Nazarene women in mini-skirts." The symbol appearing on this page will show you how I really exhausted my vision.

On balance, women write nicer letters than men, and they are no less logical and consistent. I treasure a letter from a man who ripped up me and all previous *Herald* editors, insisting that none of us had ever given decent answers to people's questions. He concluded that none of us "had the Spirit." Then he added, "By the way, if you have time, here are some questions I wish you would answer!" And one man denounced me as a "traditionalist" and "iconoclast" in the same letter.

The nastiest letters I've received have been from preachers. That speaks volumes about the terrible pressures they were working under. The steam had to be let off, and maybe writing me saved their congregations from a skinning.

Let me testify that most of my mail is calm, fair, and supportive. Consider this excerpt: "I like you . . . your mind . . . your humor . . . your sense of things. You are a God-gift to our denomination. . . . You are a God-gift to me personally in every issue where I share your thought. . . ." Ah, there is a very discerning reader! □





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